

P P P P



# A Nota

ciō or drikyng for  
this holi time of lēt  
very cōfortable for  
all penitent syn-  
ners, newly pre-  
pared by The  
odoro Ba-  
sille.

At Zebr. 7:  
If any man thirsteth, let  
hi come to me, & dryncke.



# The pꝛyncypall

## Contentes of thys

### Boke.

- i. **O**f Penance.
- ii. **O**f Contricion, Cōfession, Satisfaction, or amendement of lyfe.
- iii. **O**f fastynge.
- iiii. **O**f certayne Ceremonies bled in þe Chyrche, this tyme of Lente, & what they sygnifye.
- v. **A**nd informacion, howe we ought to prepare our selues for to receiue woꝛthely at the tyme of Easter, þe moost blessed Sacrament of the Altare.

**[** Luke. xlii.

**E**xcepte ye repent & amend your lyfe, vndoubtredly ye shall perishe all,



# To the ryght ho

norable syr Thomas Neuell knyght,  
Theodore Basille wysshethe  
lōge lyfe, cōtynuall helth,  
and prosperous  
felicite.



I haue not forgotten w  
howe gentle & thancke-  
full mynde (as I maye  
passe ouer y<sup>e</sup> siguler bene-  
ficēce & grādliberalyte,  
which at that time ye shewed to me)  
your ryght honorable mastership did  
receyue y<sup>e</sup> Christmasse Bācket which  
nowe of late I dedycated vnto your  
name, chesely whan you had diliget-  
ly compared it with the moost holpe  
worde of God, the towch stone of all  
doctryne to trye the adulterpne, say-  
ned & false frō the syncere, germayne  
& true learnyng, & perceyued that it  
dyd not onlye agree wyth the moost

Gods word  
is a towche  
stone to trye  
us and trye al  
doctryne,

A. H. sacred

sacred Scryptures, but also wythe  
the teachynge of the auncient Doc-  
tors of the holy church, whome you  
haue as all mē ought, in great admi-  
ration, with whose authoryties it is  
opulently fortressed. Verely for the  
probacion of that my worke, & com-  
parynge it with the trueth of Christ  
& the doctryne of the holy & learned  
Doctors, I can none otherwyse but  
hyghly cōmende, prayse, auauunce, &  
magnifye the industrie & labour of  
your righte honorable maysterhopp,  
whiche so prudently proue all kynde  
of doctryne with the true & infally-  
ble towchstone of gods moost blessed  
word. For in thus doyng you shew  
yours selfe not to be ledde wyth ony  
blinde or perciall affecte, but wyth  
an vpright & high indifferēcy, much  
alienated & estraunged from the mā-  
ners of diuers men at this tyme, a-  
monge whome some as folpse sym-  
ple receyue all kynde of doctryne w-  
oute



oute any probacion or triall, some a-  
gayne contrarpe to the dexteryte of  
Christen iudgemente lyke frantpke  
parlons do temeraryously, rashly, &  
wout any aduysment condemne a  
thynge befoze they haue iustlye exa-  
myned it by the holy Sctyptures.

S. Paule saythe: Quenche not the <sup>ii. Thes. v.</sup>  
spyrte. Despyse not Propheyses.

Prooue and examyne all thynges, &  
that whiche is good, holde. S. Iohn <sup>i. Ioan. iiii</sup>

also saythe, derelye beloued, beleue  
not euery spyrte, but proue the spy-  
rytes, whyther they are of God or  
not. Hereto pertayneth the sayenge

of Christ, search ye the Scriptures. <sup>Ioan. v.</sup>

Dauid also saythe: Blessed are they <sup>psal. cxviii</sup>

that searche the testymonies of the

LORDE. Here are al Christē men com-

maunded not suryously streight way-

es to condemne, what so euer lyketh

them not at the fyrst aspecte & blush

but to search the scriptures, & by the

to proue, whither they be true or not

A. iij. Luke

Act. xvi.

ii. Thes. b.

Note.

Luke declareth in the Actes of the Apostles, that whan Paule & Sy-  
las preached to certayne mē at War-  
rea, they that hearde them, receyued  
the worde gladlye, yet not withston-  
dyng they searched the scriptures  
daiely, & tryed by them, whyther it  
was so or not, as they preached. So  
becommeth it all mē to do, not rashe-  
ly to admyte & receyue, nor yet fury-  
ously to cōdemne euery thyng at the  
fyyste syghte, but as Paule sayth, to  
proue all thynges, & to chose & holde  
that which is beste. Thynges muste  
be proued by the Scriptures & not  
by the spiryte of pryde, contencion,  
despyte, & contumacy. If mē would  
do this, there shoulde not be so great  
diuision in the chyrche of Chryst, as  
there is now a dayes. Chyist & Chri-  
stes trueth is only learned of the ho-  
ly scriptures. They that teache  
ony other thynges than the scrip-  
tures, tech not Chyist, but humayne  
inuen-

inuēciōs. Neither ought any thyng  
as a necessarye trueth to be beleued  
bnder payne of damnacion, for to be  
admytted in the chyrche of Chryste,  
except it may be establyshed by the  
holy scripture & pure word of God.  
For y<sup>e</sup> righteousnes of godis proued  
saith I. Paule by y<sup>e</sup> testymony & wyte Rom. ii.  
nes of the lawe & Prophetes. Agayn  
he sayth: Yf we our selues or an Aū. Gal. i.  
gel from heauen do preach vnto you  
ony other Gospell, thā that we haue  
preached vnto you, hold it accursed.  
As I sayde before, so saye I nowe a-  
gayne, yf any man shall preach vnto  
you ony other gospell than y<sup>e</sup>, which  
ye haue receyued, holde it accursed.  
Hereto agreeth Origene, it is nede-  
full for vs, sayth he, to caull the ho-  
ly scriptures into wytnes. For our  
iudgementes & exposiciōs wythout  
these wytnesses, haue no sayth. Also  
S. Jerome, that we aspyre, muste In Jerem:  
Rom. i.  
be establyshed & approued with the  
A. iiii. testimo



Ad Testi-  
phon.

In Ioan:  
cap. vi.

In Roma.  
cap. viii.

testimonies of the holye scripatures,  
in the which God speaketh dayly to  
thē y beleue. Itē Cyrillus, Christ a-  
lone is to be followed as a mayster, &  
to hi alone ought we to cleue. They  
that brynge ony other thyng besy-  
des the doctryne & teachynge of the  
Apostles, sayth Theophilact, Paule  
playnly sayth, y flanders, y is to say  
heresies & diffeciōs are brought in of  
them. Do not these thynges declare  
howe colde & bayne all thynges are,  
that syght wyth the worde of God,  
and haue not theyr foundations of  
the moost holy scripatures.

The mind  
of the au-  
thor cheer-  
nyng all  
his bokes  
& he hathe  
or shal set  
forth here  
after.

Certes as towechynge my lucu-  
bracions and workes, which I haue  
hytherto made, or shal by the helpe  
of God here after make, I submytte  
them all with moost submission and  
humilite of mynde to y sincere iuge-  
mētes of them that are ghostly lear-  
ned & taughte of GOD in Christes  
chyrche to be iudged, tryed and exa-  
mined

mined by the infallible verite of god  
des worde. Yf the holy Scriptures  
shal approue & allow the, I moost ha  
bly besech all men thackefully to ac  
cepte them, & to gyue all the glozre &  
praysse vnto God. If they shall seme  
to fyght & dissent wyth the worde of  
God, holde them accursed, as Paule  
sayth, & so do in lyke manner y wor. Gala. 1.  
kes of all other, that consente not w  
the Euangelyke veritie. But yf the  
worde of God testifieth and beareth  
witness of them, receyue the, & gyue  
God thanckes, which so plenteously  
worketh in his seruauntes for y edi  
fication of his chyrche.

Moreover this your diligēt sear A Potaciō  
for Lent.  
chynge & comparynge of my Banc.  
ket with the holy scriptures and the  
auncient Doctors dydde so greatly  
please me, y syns y tyme I thoughte  
not vnlyttynge to prepare a Potaci  
on for this holpe tyme of Lente, & to  
dedycate that also vnto your name.  
A. b. which

What pro  
fyt ther is  
to be got:  
ten at this  
Potaciō.

Which thinge I haue done, yea and  
that in all poyntes accordyng to  
verite of Gods worde & the mynd of  
the moost auncient and best learned  
Doctors. Who so euer shall bouch  
safe to be present at this Potacion,  
& with a gredy appetite to taste of it  
certes he shal not a litle reioyse of it.  
For he shal here lerne almoost all thi  
ges that are necessary to be knowen  
of a Christen man concernyng this  
tyme of Lent. First I haue entrea  
ted of Penance, declaryng what it  
is, how it ought to be done, of whom  
we shoulde aske grace truelye to re  
pent, & howe it maye be obtayned.  
Secondly I haue spoken of Contri  
cion, Cōfessiō & satisfaccion or amēde  
ment of lyfe. Thyrde I haue decla  
red y true māner of fastyng. Fourth  
ly I haue intreated of diuers Cere  
monies, that be vsed in the Chyrche  
this tyme of Lent, & declared what  
they signify & preach vnto vs. Laste  
of



of all, I haue shewed howe we ought  
to prepare oure selues for to receyue  
worthelp at the tyme of Easter the  
moost blessed Sacrament of the

All these thinges haue I done in  
this Potacion following, not solow  
yng myne owne fātasie or imagyna  
cion but the veryte of Gods worde,  
the authorite of Chyistes moost holy  
Chyrche & the mynde of the aunciēt  
and best learned Doctours.

This my labour, what soeuer it  
be, I nowe dedicate & offer to youre  
right honorable maisterhips name,  
desyringe you to accepte thys lytle  
gyft as a testimony of my good hert  
and obsequious mynd towarde you,  
moost instantly also besechyng you,  
& all other in your name to iudge it  
by the word of God, & to compare it  
with the trueth of Chyistes Gospel.  
In so doyng I doubte not, but that  
both this & al my other workes shal  
be

receyued wythe the more grate,  
thankesfull & acceptable myndes, vn  
to the great profytte of the readers,  
& the hygh glorie of almyghty God,  
who euer preserue your right hono  
rable mayster wyth in cōtinuall helth  
and prosperous felicity.

A M E N.

## **T**he potacion for Lent.

**P**hilemon the maker of the Po  
tacion. Theophyle, Eusebius,  
& Christopher the gesses.

PHILEMON.

**I**s not long ago  
sins I made a certayne  
of my neyghboures a  
Christmasse Banckette,  
which so farre as I can  
perceyue, they haue ryght well dige  
sted, wherof I am not a lytle gladde.  
For syng that time they haue not on

ly garnysshed theyr houses with the  
moost sacred scriptures after y<sup>e</sup> mai  
ner of this my pooze māsiō, but they  
are also become newe mēne in theyr  
conuersaciō. They haue vtterly put  
of olde Adam, & put on the newe mā  
Jesus Christ. They haue cast away *Rom. xiii.*  
the workes of the flesh, & put on the  
armours of lyght, yea they haue ioy  
fully amplexed the fruytes of the spi  
rite. For they walke now no more in  
darkenes, but as y<sup>e</sup> chyldren of lyght  
in all goodnes, iustyce & verite. *To Ephe. v.*  
the pooze people they are become be.  
rymercyfull & tēder, to theyr neygh  
bours gentle & lounge, to theyr ene  
mies pacient & longe sufferynge, not *Roma. xii.*  
renderynge euell for euell but redye  
at all tymes not only to forgyue thē  
but also to do thē good to the vtter.  
moost of theyr power. Moreover to  
oure moost soueraygne Lorde & ex.  
cellent Kyng they shewe thē selues  
vnfaynely obedient both in worde  
and



1. Tim. v.

Philip. ii.

Titum. ii.

and dede with all submission & humi-  
lyte. The other magistrates of þe pu-  
blique weale they also haue in great  
reuerence. And also for the spiritual  
ministers of Goddes worde they en-  
tierly loue, reuerently feare, & haue  
them in no lesse honour, than true &  
faythfull chyldren haue theyr natu-  
rall parentes. Yea they esteeme them  
as the seruauntes of God, & dispen-  
satours of the diuine misteries, and  
therfore do they gyue the double ho-  
noure, accoꝝdyng to the admonicio  
of the Apostle. To conclude, they so  
behaue them selues, that they are ir-  
reprehensible & faultles in the syght  
of all men. They wyne as great high-  
tes amōge theyr neyghbours. They  
garnyshe the doctryne of our Sauy-  
our Christ wyth all innocency & pu-  
rite. So that by theyr meanes there  
are, I thanke my LORDE God, ma-  
ny of oure neyghbours whiche nowe  
begyn to followe that trade and to  
practyse

practyse lyke godlynes. And as they  
them selues are wholly bente to this  
true godlynesse, so lykewyse do they  
trayne & bypunge by theyr familie &  
housholde after that trade, which is  
to me a syngulare great pleasure. If  
they go forth, as they begynne, I do  
not doubte, but that within few ye-  
res it wyl come to passe, that no Re-  
alme thowowe Christendome shall be  
able to compare with the Englonde in  
syncere doctryne & godlye lyuynge.  
Seyng therfore that they receyued  
so great profytte of my Christmasse  
Bancket, I was the gladder to call  
them nowe agayne vnto a Potaciō  
or drynckynge, trustynge that they  
shal receyue here of no lesse commodi-  
te thā they dyd of the other. They ap-  
poynted to come vnto me about two  
of the clocke this after noone. I mer-  
uaile therfore that they are so long  
absent. For the houre is passe. I wyl  
go forth oute of my doores & se why-  
ther

ther they come or not. But what  
nede it: me thike I heare one knoche  
at the doze. It are they I am sure. I  
wyl go and brynge them in. Neygh  
bours, I haue looked longe for you,  
but ye are welcome to me at the last.

THEO. Brother Philemon, we thake  
you hertely. EVSE. I pray you be not  
disconteted that we haue somewhat  
taried after our houre. For we were  
cōpelled to tary for this our neygh  
bour Christopher. CHRI. A frende of  
myne olde acquayntaunce came vn  
to me from my parentes, which dyd  
somewhat lette vs in dede. PHIL. It

makethe no matter, ye are welcome  
nowe all vnto me, wyl it please you  
to go wythe me into my Parloure.

THEO. I hadde rather, yf it shall be  
your pleasure, tary here a whyle in  
your hault to behold these moost god  
ly spectacles, and to se, whyther my  
house be in all poyntes garnysched  
lyke vnto this or not. PHIL. To tary

here



here lēger for þe purpose, were nothīg  
but a losse of tyme. For oure houses  
in this behalfe are so lyke one to ano  
ther, þe ye cāne lesse discerne an egge  
from an egge, or a fygge frō a fygge,  
as they saye. They be in all poyntes  
lyke, concernynge the inwarde gar  
nysshynge of them w the holy scryp  
tures. Therfore I pray you al, come  
your waye into my parloure. CHRI.  
We followe gladly. PHIL. Bro  
thers & neyghboures welcome once  
agayne. EVSE. We moost intierlye  
thanke you. PHIL. If it shall please  
you to sytte downe, I wyll be glad  
to talke with you. THEO. I pray you  
speke what it pleaseth you. We wyll  
heare you gladly with attente myn  
des. EVSE. Nothyng can byynge to  
vs more pleasure than to heare you,  
your cōmunicaciō is alwaies so god  
lye & fruytfull. CHRI. We are now al  
set, & wholly bēt to heare you. PHIL.  
The spirite of God be amonge vs, &  
B. leade

lead by its all trueth of Gods moost  
holy wisdom.

Neighbours it is not vnknown  
to you, that this Christmas last past  
I had you to a Christmasse Bancket,  
vnto the whiche you verye gentylly  
came. At the whiche Bancket, I did  
not onely sette before you meate for  
your bodyes, but also for youre sou-  
les. I fedde you with a Christmasse,  
that is to say, an heauenly Bancket  
in the whiche I proponed & brought  
forthe vnto you foure dysshes, I am  
sure, ye remeber it right well. EVSE.  
Ye forsooth brother Philemon. PHIL.  
Although I doubte not but that ye  
retayne them all in youre memozye  
right wel, yet by your paciēce I wyl  
now reherse the agayne to you in few  
wordes. CHRI. I praye you let it be  
so. PHIL. In the fyrst dyssh he was set be-  
fore you, ye tasted of the sal of our fore-  
father Adā. In that ye learned, how  
he by the synne of Adam we all were  
not

The summe  
of the  
Bancket.

not only depriued of immortallite & Gen. iii.  
all goodnes, but also dāned, so þ̄ we Ioan. iii.  
became very fleshe, without the spy-  
ryte of God, vtterly estranged from  
all feare of God, & borne the sonnes  
of wꝛath, in as much þ̄ we beyng left Ephe. ii.  
to our selues, could neuer haue bene  
deliuered from that miserable capti-  
uite, into the which Satan had cast  
vs, thowoe the trāsgression of god-  
des cōmaundement, but dayly more  
& more we must nedes haue precipi-  
tated & cast our selues headlonge in  
to an hell of euels. Therfore because  
ye shoulde not dispayre, I broughte  
forth to you your second dꝛꝑh, wher  
in I declared & proued vnto you by  
the holy scripture and the auncient  
Doctors, that whā we were in this  
miserable & piteous case, God of hys  
great mercies wout our merytes or  
deseruynges had pytie on vs, & pro. Tit. iii.  
mpled to saue vs thowoe his intier. Gen. iii.  
ly beloued Sōne, our LORDE and sa-  
uour

B. ii.



Rom. i.

Jesus Christ. which thyng accordig  
to his promyse at the tyme predety-  
ned & afore appoynted came vndoub-  
tedly to passe. Than in your thyrde  
dythe dyd I expresse to you, by what  
meanes ye myght come by & obtayn  
these so large & so bounteous benefy-  
tes of God the father throuw Jesus  
Christ. I sayd vnto you, that y next  
& the moost redy waye to gette thys  
kyndenes at the hande of God is to  
repent & beleue, that is to saye, to be  
sory for the synnes commytted, and  
to beleue to haue remission of our sin-  
nes of God the father for Chrystes  
sake. In your fourth dyth I declared  
vnto you that after we haue repen-  
ted vs of our synnes, and beleued to  
haue forgyuenesse of them throuwe  
Christe, it remaineth that we than  
shewe our selues newe men in our cō-  
uersacion, & medle no more with the  
vnfruytfull workes of darknes, but  
rather reprove thē. For excepte our  
repen

Mar. i.

Eph. v.

repentaunce & saythe worke in vs a  
new lyfe, they profyt nothyng at al.  
Brynge forth fruytes, saythe saynt  
John, worthe of repentaunce. For *Mat. iii.*  
euery tree, that byngeth not forth  
good fruyte, shall be cut downe and  
cast into y<sup>e</sup> fyre. And as concerninge  
sayth, S. James sayth, as the body *Jaco. ii.*  
wout the spyrte is dead, so is sayth  
wout workes dead Therfore I decla  
red vnto you in that youre fourthe  
dyth, that as withoute good workes  
your repentaunce & sayth auayle no  
thyng (I speake of them which haue *Mark well.*  
oportunitie to worke & yet wyl not)  
so lykewylse to them that exercyse no  
good workes but remayne in theyr  
olde synfull lyuynge is Christ no sa  
uiour, but remayneth styll vnto the  
a seacre LORDE, & a cruell Judge.  
For Christ wyl not knowe them at  
the daye of iudgement to be his peo  
ple, that are vnfruytfull trees, & in  
this world byng forth no good wor

B. iij. kes

Mat. vi.

Mat. vi.

Mat. xxi.

Mat. xxi.

Mat. xxi.

Mat. xxi.

Mat. xxi.

kes, yea he wyl saye vnto them, de-  
parte from me ye workers of iniqui-  
te. The virgines that haue not only  
lampes, but also oyle, shall enter in  
with the Bydegrome vnto the ma-  
riages, the other shal be sparred out  
Not the ydle lubbers but the fayth-  
full workers in the byneyearde shall  
haue þ peny at night. Not the sonne  
which sayd to his father, þ he would  
worke in his byneyearde, & dyd not,  
shall be his fathers heyre, but þ sone  
whiche wroughte in it in dede. The  
fruytfull Olyue tree shall dwell in  
the house of the LORDE, but the vn-  
fruytfull pygge tree, glystereth it ne-  
uer so pleasantly with grene leaues  
shall be cursed & comytted vnto hell  
fyre. In consideracion wherof I ex-  
horted you at that tyme vnto the di-  
ligent operacion of good workes, þ  
ye myght be founde worthy þ kynge  
dome, which youre heauenly father  
hathe prepared for them that fulfill  
his



his wyll from the begynnyng of the  
worlde.

These & such other thynges not  
unworthy the hearinge I rehearsed  
to you at that Christmasse Backet.  
Neither haue ye forgotten them, I  
am sure. THEO. No verely neighbour  
Philemō. EVSE. We haue since þe time Mat. vii.  
ful oft called them to our remembra  
ce, & cōmuned of thē together. PHIL.  
In so doyng, ye haue done wel. For Rom. ii.  
not they that heare the law are righ  
teous before God, but they that ex  
presse the lawe in theyr dedes shal be  
counted righteous. He þe loketh on þe Jaco. i.  
perfecte lawe, which is the lawe of ly  
berte, so that he is no forgetfull hea  
rer, but a doer of the worke, he shal  
be blessed in his dede. CHRI. GOD  
giue vs grace to do þe alwaye, which  
he requireth of vs. PHIL. Your fruy  
tes syns that tyme haue manifestly  
declared the nouyte and chaunge of  
your lyfe, wherof I very muche re  
B. iiii. ioyse

What this  
holy tyme  
of Lent re-  
quireth of  
Christen  
men.

foyle & gyue God herty thanckes, de-  
syrnge hym to synpse that in you  
prosperously, which he hath begune  
godly. And this is y cause neighbour  
res y I haue ben so bold to caul you  
agayne nowe to a Potacion or dysyn-  
hyng, trustynge that if you marke  
those thinges well, that shall at this  
tyme be spoken, ye shall feale no lesse  
sweteries in them, than ye dyd in the  
Bancket. For ye knowe that this is  
a tyme not for the bodye, but for the  
soule, not for the belly, but for y spy-  
ryte, not for the mouthe, but for the  
mynde. This tyme requireth a mo-  
dest sobriete, & not luxurious royt.  
This tyme requirethe a penitent &  
sorrowfull herte, & not a mynde set al  
on pleasure. This tyme requirethe  
abstinence and not delicate welfare.  
This tyme requirethe sober prayer,  
& not bayne iestynges. This tyme  
requireth lamentacion for our syn-  
nes, & not a pleasure to remayne in  
them.

them. Therfore haue I nowe prepa-  
red for you a godlye Potacion, wor-  
thy this tyme, that ye may go home  
agayne from me, not with mouthes  
but with myndes, not with bellies,  
but with soules, replenished and en-  
farsed with celestiaall meate. I wyll  
nowe declare vnto you, what youre  
Potacion shall be. I pray you heare  
me diligently. EVSE. Brother Phile-  
mon, we thancke you for your godly  
kyndenes towarde vs. What so euer  
it shall be youre pleasure to saye, we  
shal not only be diligent to heare it,  
but also to beare it awaye, & do ther  
after, so nere as God shall gyue vs  
grace. PHIL. For as much as y<sup>e</sup> moost  
confortable Sacrament of Penāce  
is in this holye tyme of Lente more  
vsually exercised towarde penitent  
synners, than at any other tyme tho  
rowe oute all the yeare, therfore am  
I nowe determined to talke some-  
what with you in this matter. This  
B. b. thyng

Of what  
thynges it  
shall be en-  
treated in  
this Pot-  
acion.



thyng once done, I wyl teach you  
the true & Christen faste, that youre  
fast maye be pleasaunt to God & pro-  
fitable to youre soules helthe. After  
warde I wyl declare vnto you the  
significacion of certayne ceremony-  
es, that be vsed in the Chyrche this  
tyme of Lent. Last of al I wyl shew  
you, howe ye shall prepare youre sel-  
ues to receyue worthely at the tyme  
of Easter, the moost blessed Sacra-  
ment of ~~the~~ Christes very bo-  
dy & bloud. For as all these thynges  
are godly, so are they very necessary  
to be known of all Christen menne.  
Which thyng moued me to call you  
hyther at this tyme, & you hauinge  
knoweledge of them, maye the more  
godly behaue your selues this holpe  
tyme of Lent, both befoze God & mā  
CHRI. This your beneficence towar-  
des vs vndoubtedly procedeth from  
an harte stuffed with true & Christe  
charyte, seyng that ye desyre no lesse  
the

the saluacion of oure soules, than of  
 your owne. PHIL. That affecte and  
 mynde ought to be in euery christen  
 man, that was in Christ Iesus. God *Philp. ii.*  
 forbydde therfore that I or ony mā  
 shoulde hyde by the talent & ground *Math. xxv.*  
 whiche God hath gyuen vs, but ra-  
 ther employe it to the vtilitie & pro-  
 fyt of other. Therfore whyle I lyue  
 whal I be redy at al tymes by y helpe  
 of GOD gladly to impart to other  
 what so euer God hath vouchesafe  
 to gyue to me eyther in goodes spi-  
 rituall or corporall. But I pray you  
 marke dilygentely, for nowe begyn-  
 neth our Potaciō. CHRI. Our LORD  
 GOD mought gyue vs vnderstan- *ti. Tim. ii.*  
 dyng in all thynges, and so at this *Iere. i.*  
 tyme watch vpon his worde, that it *Esa. xliii.*  
 maye not retorne agayne in bayne,  
 but prosper & bryng forth fruyte in  
 vs rytchly, to the glory of his name,  
 & the consolacion of all oure soules.  
 EVSE. Amen. THEO. LORDE let it so  
 come to passe.

# Of Penance and the partes of it.

What Pen  
ance is.

PHILEMON.



Rom. lxxx.  
De peni:  
tent.

Pla. xxxiii

Mark wel

His Latin worde Peni  
tentia, called in y Greke  
tōge metanonia, which  
some turne Repētance,  
some Penance, is as  
Chrysostome sayth, not only to cease  
from the olde euell but also to fol  
lowe better offices. For it is sayde:  
Declyne from euell & do good.

Neither is it ynoughe for vs vnto  
helth, sayth he, only to haue plucked  
out the shakte, except we also lay me  
dicines to the wounde.

Of these wordes of the holy Doc  
tor S. John Chrysostome, is it euy  
dente, who trulye repentethe and  
who not. If not onlye a cessation fro  
the sinne, but also a diligent exercise  
of the vertue followeth the Penāce  
than is it true & vnsayned. But yf  
there



there be proued a cōtynuāce ī þ̄ syn,  
and no cor̄reccion oꝝ amendment of  
lyfe, thā is it manifest that such one  
had neuer no true repētance in his  
herte. For S. Austen sayth, what o-  
ther thyng is it to repente oꝝ to do  
Penaunce, than to be sorre for the  
synnes paste, & from henseforth to  
abstayne from those thynges, which  
he hath cōmytted. Agayne he sayth,  
the fruyte worthy of penaunce is to  
lament the synnes beyng past, and  
not to do thē agayne, as it is writtē,  
caste not synne vpon synne. Be ye  
wasshed, sayth þ̄ LORD by the Pro-  
phet Esaye, & be ye cleane. He ther-  
fore is washed and is cleane, which  
both lamenteth the thynges paste, &  
doth not cōmyt agayne those thyn-  
ges, that are worthe to be lamēted.  
Paule describeth the true penance  
in these wordes: Put of saith he, the  
olde man with his actes, & put ye on  
the newe man. Here he appoynteth  
vs

Contra pecc  
iii. lib. lxxxviii

Ser. de tem.  
lxvi.

Ec. xxxiii.

Ecay. l.

Colo. iii.

vs not onely to put of the olde man,  
but also to putte on the newe man.  
Agayne he sayth, falsly on not your  
selues lyke vnto the maner of this  
worlde, but be ye chaundged by the  
renuyng of youre mynde, wherby  
we are made a newe creature, wal-  
king in the newnes of life. Doth not  
our Baptysme also preach vnto vs  
**Rom. vi.** this thyng? We are buryed togy-  
ther, saythe Paule, with Chyste by  
Baptysme vnto deth, that as Chyst  
is rysen agayne from the dead, so we  
lykewyse shoulde walke in the newe-  
nes of lyfe.

Thus haue we learned both by y  
holy scryptures, & the aũcient Doc-  
tors, what the true penaunce is.

**CRHI.** We haue learned of these your  
wordes that to do trulye penaunce,  
is not only to abstayne frō y synne,  
but also to amplecte & enhalse y ver-  
tue contrary to the synne. **PHIL.** Ye  
saye trueth. And this is it that the  
Prophet

Prophet sayth, cease to do euell, and Esa. 1.  
learne to do well. EVSE. So farre as  
I remember, ye taught vs the very  
same, or els not much vnlyke, i your  
Christmasse Banckette. THEO. Yes  
forsothe, in the thyrde dyke. PHIL.  
It is trueth that ye all saye. Ther-  
fore nede I nowe to make the fewer  
wordes concernynge this matter, if  
ye retayne those thinges in your me-  
mo:ry, which at that tyme I taught  
you. CHRI. We remember all those  
thinges wel. PHIL. I am very glad.  
But this must ye note in youre Pe-  
naunce, that it oughte rather to be  
done for the loue of vertue, than for  
the hate & detestacion of vyce, as the  
psalmographe sayth, thou haste lo- psal.  
ued ryghteousnes, & hated vnrygh-  
teousnes. Here ye se that the loue of  
ryghteousnes goethe before the ha-  
tred of vnryghteousnes. The scrip- Luk. vii.  
ture saith of Mary Magdalene, ma-  
ny synnes are forgyuen her, bycause  
she



she loued muche. The loue that she  
had to chastitie and purenes of lyfe  
made her to abhorre & vtterlye des-  
pyse all vncleannes, whiche before she  
had vsed. Therfore was y great mul-  
titude of her synnes remytted & for-  
gyuen her. A christen mannes herte  
ought so to be enflamed with y loue  
of vertu, that euen for the only loue  
of that he shoulde vtterlye deteste &  
abhorre all vyce & noughtyness, as  
the Poet sayth.

Hozattus.

*Oderunt peccare boni, virtutis amore*

*Oderunt peccare mali, formidine pena.*

That is to saye, they that are good,  
hate syn for the loue that they haue  
to vertue. But they that are euell,  
hate synne for feare of payne. And

Ad bonifac  
lib. 1. Ca. 12

S. Austē sayth: Euery man hateth  
synne so muche, as he loueth ryghte-  
ousnes. Agayne: He is an enemye of  
ryghteousnes, whiche synneth not  
for feare of payne. But he shall be a  
frend, yf he synneth not for the loue  
of

of it. Hereto pertayneth the sayenge  
of S. Ambrose, it is no true Penāce In 2 Lucam  
saythe he, excepte feare doth succede Tract. iiii.  
& come after loue. And not of feare,  
but of the loue of ryghteousnesse be-  
gynneth the Penance, & of the in-  
tencion & feruentnes of loue, dothe  
the moze feruente hate of synne fol-  
lowe. EVSE. Seynge than that it is  
necessary fyrst intierly to loue vertu  
befoze we can vnsaynedlye hate the  
vyce, I besech the Authoz of al good-  
nes to engraft in vs this loue, that  
we enhalpyng vertue, maye p moze  
easely eschew vyce. CHRI. We thinke  
it is an hard thyng for a mā to loue  
vertu so, that for the loue of that on-  
ly, he shoulde abstayne from synne.  
For there be many, which would ne-  
uer cease to do euell, as theyr daylye  
conuersaciō proueth, if they byd not  
moze fere p punishmēt of this world  
& the mooste greuous paynes of hell  
fyre, than they desyre oz couyt the sa-  
C. uour

honor of God & the glory of heaven.

PHIL. Trueth it is þe ye saye. Such haue not in them the true Penauce.

THEO. What is thā to be done? How maye we come by & get such penaunce that maye set such a brennyng loue in our hertes towardes vertu, that for the very loue of it, we maye frely

1. Cor. 11.

hate vyce, & cease to do euell. PHIL. It is harde for a naturall man whiche vnderstandeth not those thynges þe pertayne to the Spiryte of God to do this of his owne strengthe & po-

True Penauce is gyfte of God.

Jaco. 1.

wer. For true Penauce is the gifte of God. Euery good gifte and euery perfect gifte commeth from aboue, descendyng from the father of light.

In 2. uel lib. r.

Ang. lib. 1.

cont. Dela

gl. et Cel.

de grat.

Christi.

S. Ambrose saythe: Those are good teares, which wash away the faute.

Moreover they, whome God behol- deth, lament theyr offence. Peter de- nied fyrst, and he wepte not. For the the LORD had not looked vpon hym. He denyed the second tyme, & wepte not.



not. For the **LORDE** dyd not yet loke  
vpon him. He denyed the thyrde tyme  
Jesus looked vpon hym, & he wepte  
berye bytterlye. Let them reade the  
Gospell, & se that the **LORDE** Jesus Mat. xxvi  
was than within whē he was heard  
of the hygh Prestes, and that y Apo  
stle Peter was without & beneth in  
the haull, sometyme syttyng, some  
tyme stondyng at the fyre with the  
seruauntes, as it is declared with a  
berye true & concordant tellyng of  
the Euangelistes. In consideracion Notes  
wherof, it can not be sayde that the  
**LORDE** dyd loke on hym with his cor  
porall eyes by admonyschyng hym  
visibly. And therfore as concerning  
that which is wrytten there, y **LORD**  
dyd looke vpon hym, it was done in  
wardly, it was done in the mynde, it  
was done in the wyll. The **LORDE**  
dyd helpe hym with his mercy secret  
ly. He toweched the herte. He called  
agayne the memozye. He visited Pe.  
C.ii. ter

ter with his inwarde grace. He mo-  
ued & brought forth the affecte of þ  
inwarde man euen vnto outwarde  
Phillip. ii. teares. Beholde howe God is present  
& helpeth oure wylles & dedes. Be-  
holde how he worketh in vs both the  
wyl and the dede.

That true Penauce is þ gyfte  
of God, it is also manifeste by theise  
ii. Tim. ii. wordes of the Apostle, it becommeth  
the seruaunte of the L O R D E not to  
stryue but to be peasable vnto al mē  
and apte to teache, & one that canne  
suffer the euell in mekenes, & can in-  
forme them that resyst, yf that God  
at any tyme wyl gyue them repen-  
tance for to knowe the trueth, that  
they maye come to theselues againe  
out of the snare of the dyuell, which  
are taken of him at his owne wyl.

CHRI. Seynge than that the true &  
vnfayned Penauce is the gyfte of  
God, howe is it possible for vs to ob-  
tayne it? E V S E. This is a necessary  
thyng

thyng to be knowen. PHIL. Verely howe we  
by seruent & continnall prayer may map come  
ye easely obtayne this thyng at the by true pe-  
hand of God. Aske & haue, saythe he. nance.

Seke & ye shall fynd. knocke and it shall be opened vnto you. God vndou-  
tedly wyll not fayle to gyue them a

Matth. vii.  
Luce. x. xi.

good spirite, that aske it of him, that the y maye vnfaynedly repente, loue  
righteousnes and hate vnrighteous-  
nes. Praye with the Prophet Jere.

Jere. lli.

Turne me O LORDE, & I shall  
be turned. For thou arte the LORDE  
my God, & after thou haste turned  
me, I repented. Agayne, heale thou  
me, O LORDE, & I shall be healed, saue  
thou me & I shall be safe, for thou art  
my prayle. If we wyll praye thus,  
God vndoubtedly wyll graunte vs  
our petitions, and gyue vs all good  
thinges. If we wyll caull, he is redy  
to come. Yea he stondesth & knocketh  
at the doze, so that yf ony man wyll  
ope the gate, he wyll enter into him,

Jere. xvi.

Apoca. iii.

C.iii. and



and suppe with him, and he w<sup>th</sup> hym.  
 1. Timo. ii. What woulde we haue more? If we  
 therfore perysh, the faulte is in oure  
 selues, & not in God, which wylleth  
 all men to be saued & to come to the  
 knowlege of the trueth. THEO. God  
 gyue vs all grace to praye aryghte,  
 truly to repent, seruētly to loue ver  
 tue, that vnfaynedly we maye hate  
 vyce. EVSE. So be it. CHRI. LORDE  
 let it so come to passe. PHIL. I haue  
 nowe taught you, what Penaunce  
 is, how it ought to be done, of whom  
 we should aske grace truly to repēt,  
 & howe it maye be obtayned. EVSE.  
 We remēber all these thynges right  
 well. PHIL. what nede I declare vnto  
 you of what vertue, puissaunce,  
 strēgth, power & efficacy, this moost  
 holy Sacrament of penaunce is, se-  
 inge & I haue alredy spokē of it suffi-  
 ciently in the thyrdd dysch of my Bāc-  
 ket. THEO. I remember well that ye  
 taught vs there, & there is no synne  
 in

What by  
 therto is  
 taught.

Searche &  
 Bancket.

in the worlde & doth not gyue place  
 to the vertue of Penance. PHIL. Ye  
 saye trueth. EVSE. Yet I haue herd,  
 that some men now of late haue ry-  
 sen bp, which denye this thyng, and  
 affyrme playnely, that such as faull  
 into synne agayne after they be bap-  
 tised & haue put on Christ, can by no  
 meanes be forgyuen. neyther dothe  
 this Sacrament of penance auayle  
 ony thyng to the remission of theyr  
 synnes. THEO. O detestable heresye.  
 PHIL. Yea O thys detestable here-  
 sy. This is no newe heresy. For it be-  
 gan about the yere of oure LORDE,  
 CC. xlix. & was fyrst broughte bp of  
 two famous Heretykes, called No-  
 uatus & Catharus. For at tht tyme  
 dyd the holye martyre S. Cypriane  
 wyte agaynst the Nouatians, as  
 we maye se in his workes. Ambrose  
 also, which lyued in the yere of our  
 LORD. CCC. lxxx. dyd wyte agaynst  
 the fauourers of that secte. So lyke  
 C. liij. wyse

Lib. ep. liij  
 ep. ii.

Lib. ii. de pe-  
 ni. ten. ca. ii.

De vera  
peniten.

The Cata  
baptistes.

wyle dyd Fulgentius, whiche lyued  
in the yere of our LORDE. .viii. hely-  
des diuers other. Of these two Noua-  
tus & Catarus ensued no smal swar-  
mes of Heretykes, whiche syns that  
tyme haue mayntayned this abho-  
minable Heresye, and in theise oure  
dayes, the Catabaptistes renued it  
agayne to the great perturbaciō of  
the Christē publyque weale, & much  
hynderaunce of Christes Gospell.

THEO God forbyd þ any man should  
assent to this theyr wycked opinion  
seyng it doth not only sell hell wyth  
the soules of them that mayntayne  
this abhominacion, but also many.  
fistly fight w gods moost holy word  
PHIL. Ye saye truethe. Although yf  
I had leasure, it were but a tryfle to  
confute this theyr wycked heresy, w  
all the other that they mayntayne,  
yette wyll I for the confymacion of  
youre consciences rehearse certayne  
Scriptures, which shall vtterly re-  
fell



tell they: wycked opinion of denyng  
remission & forgyuenes of synnes to  
synners. God sayth by his pꝛophet  
these wordes: If the wycked shall re- Eze. xviii.  
pente hym & turne from all his syn-  
nes, whiche he hath wrought, & shall  
kepe all my pꝛeceptes, and do iudge-  
ment & righteousnesse, he shall lyue  
and shall not dy. I wyll not remem-  
ber all his iniquities, which he hath  
wrought. In his righteousnes whi-  
che he hath wrought, shall he lyue.  
Is it my wyll, sayth y<sup>e</sup> LORDE God,  
that the wycked should dye, & not ra-  
ther that he shoulde turne from his  
wayes & lyue? Agayne in that same  
Chapter, turne & repent ye from all  
your iniquities, & your iniquite shall  
worke you no displeasure. Cast away  
fro you al your wickedneses, wher  
ye haue offended, & make you a newe  
hart & a new spiryte: & wherfore wyl  
ye dye O ye house of Israell? For I  
wyll not that any man shoulde dye  
C.b. sayth

**Jer. lll.**

sayth the **LORDE** god. Returne and lyue. Also by another **Prophette** he sayth, Returne, O thou rebell **Israell**, sayth the **LORDE**, and I wyll not turne away my face from you, for I am holy, sayth the **LORDE**, and I wyll not be angrye for evermore.

**Rom. ii.**

Agayne in another place the **Prophet** sayth, turne to the **LORD** your God, for he is gentle & mercyfull, patient & of much gentlenes, & redy to forgyue his malyce. Do not all these **setēces** proue manifestly ꝑ gods mercy lyeth bent out for all māner of sinners at all tymes, yf they repent & turne? **CHRI.** I meruayle howe they coulde fynde in theyr hertes to establish such hereticall doctryne, seying they fyght so euidently wyth the dyuine scriptures. **EVSE.** They refuse the authorite of the olde **Testamēt**, & onely cleaue to the newe. **PHIL.** I knowe that ryght well, yet is ꝑ olde **Testament** of neuer the lesse authorite

rite therfore. THEO. They gather  
theyr sinistrall opinion, as I heare  
saye, of S. Paule to the Hebrues, <sup>Heb. vi.</sup>  
wher he sayth, it is not possible that  
they, whiche were once lyghtened &  
haue tasted the heauenly gyfte, and  
were pertakers of the holye Ghoste,  
& haue tasted the good word of God,  
& the vertues of the worlde to come,  
yf they do faull, could be renued agē  
by Penaunce. Agayne, yf we synne  
wyllyngely after we haue receyued  
the knoweledge of the trueth, there  
remayneth no more sacrificy for syn <sup>Heb. x.</sup>  
nes, but a fearfull lokyng for iudge-  
mēt & violēt fyre, which shall destroy  
y aduersaries. PHIL These textes sta-  
blyshe nothyng of theyr opinion, but  
rather manifestly condemne it. As <sup>As Marke  
well,</sup>  
touchyng y fyrst sentence of Paule  
S. Ambrose vnderstādeth it not of  
Penaunce, but of Baptisme. The <sup>In Heb.  
cap. vi.</sup>  
renouaciō or renuyng, sayth he, by  
the sonntayne of holy Baptisme can  
not



not be made the second tyme. To be  
renued, he sayde that is, to be made  
newe. For it is the offyce of holy bap  
tisme to make a man newe. And a ly  
tle after he saythe, as Chyste dyed  
once on the crosse as concernynge þ  
flesh, so do we dye once in Baptisme,  
not in flesh but in synne. And as he  
can not dye agayne, so can not we be  
baptised agayne, excepte peraduen  
ture with the teares of Penauce.  
not wyth the regeneracion of þ foun  
tayne. What than wylte thou saye,  
is there no Penauce? There is Pe  
naunce verely, but not another bap  
tisme. There is vndoubtedly Penāce  
& it hath much vertu and strength,  
yea euen for hym also, that is verye  
much drowned in synne.

Note.

Thus se you that they that sinne  
after Baptisme, can not be made a  
newe by Baptisme (for þ is no more  
reiterated) yet is not here Penāce  
denied vnto them, but synne they ne  
uer

uer so greatly, yet yf they repent &  
turne to our **LORDE** God, they shall  
surely fynde mercy and be saued.

And as concernynge the seconde  
terte saynt Ambrose vpon the same In Hebr  
capt. x.  
place sayth, that **Christ** dyed once for  
our synnes, & shall no more for them  
be offered. For w one oblacion hathe  
he made them perfecte for euermore,  
that are sanctified. Thou art made  
cleane, thou arte free from synnes, &  
arte made the sonne of God. If thou  
returnest to thy fyrste vomite, ano-  
ther iudgement taryethe for the, ex-  
cepte thou be remued by **Penaunce**.  
Therefore lette euerye one, whyle he  
hath tyme, flye vnto the medicine of  
**Penaunce**, vnlesse he be commytted  
vnto euerlastynge fyre. These wor-  
des declare opely, that so ofte as we  
repent and turne, so ofte shall we be  
forgyuen. Only we ought not to loke  
for another **Sacrifice**. For **Christe**  
alredy hath suffered once for all. Do  
ye

ye not perceyue nowe, howe greatly  
both the olde Heretykes, & also these  
theyr newe Apes, be deceyued: EVSE  
Vies verely. THEO. It is easy to per  
ceyue for hym that loke the vpon the  
textes with a syngle eye, & wyth an  
vncorrupted herte. But I pray you  
rehearse some textes of the newe Te  
stament, that maye evidently shewe  
y they which synne after Baptisme,  
maye be renued by the holy Sacra  
ment of Penauice, & that Gods mer  
cy is redy for them, whā so euer they  
repent & turne. PHIL. That synners  
maye receyue remission of theyr syn  
nes though they syn after they haue  
knownen the trueth, & are baptysed,  
it is manifeste by diuers places of y  
newe Testament, who doubteth but  
that Peter was bothe baptysed and  
knewe the trueth, when he confessed  
Christ to be the sonne of the lyuynge  
God: THEO. No mā. For Christ sayde  
vnto hym, thou arte blessed, Symō.  
Flethe



Fleſh & bloud haue not ſetwed this  
vnto the, but my father whiche is in  
heauen. PHIL. Verſe well. Yet dyd he Mat. xxvi.  
faull agayne after that, when he de-  
nyed Chriſte. EVSE. Ye ſaye trueth.  
PHIL. Dyd not he afterwarde, when  
he repented, obtayne mercye at the  
hande of God? CHRI. No man wyll de-  
ny that, I am ſure. PHIL. Verſe well.  
Hereof doth it followe, that remiſſiō  
of ſinnes is not denyed vnto ſinners,  
yf they repent & beleue. Agayne, dyd 1. Cor. v.  
not one amonge the Corinthians af-  
ter he was baptiſed, commytt a gre-  
uous and deteſtable offence, in as  
much that he was excommunicate &  
put oute of the chriſten congregaci-  
on? and yet when he repented, was 2. Cor. ii.  
he not receyued agayne among the  
ſaythfull? If his ſynne hadde bene  
irremiſſible & could not haue ben for-  
gyuen by no meanes, would Saynt  
Paule haue cōmaunded, y he ſhould  
haue bene taken agayne into the cō-  
pany

pany of the Chyristianes? EVSE. It is  
 to be thoughte naye. PHIL. Ye maye  
 be sure, he woulde not. S. John al-  
 so sayth, my lytle chyldre, these thin-  
 ges haue I wyrtten to you, that ye  
 woulde not synne. But yf ony man  
 shall synne, we haue an aduocate w  
 God the father Iesus Chyrist þy rygh-  
 teous one. Is not the losse sonne re-  
 ceuyed, whan he repenteth, knowled-  
 geth his faulte, & cometh home a-  
 gayne? Is not the wandyrnge shepe  
 fetched home agayne bpō shepheardes?  
 Is not the wounded man cured and  
 made whole? Dothe not Chyrist day-  
 ly crye, come vnto me all ye that la-  
 bour & are laden, & I shall refresh you  
 Came not Chyriste to call synners to  
 repentance? Is not Chyrist appetu-  
 all sauour? THEO. O most swete &  
 comfortable sayenges. PHIL. Theyle  
 authorities vtterly cōdēne the opi-  
 nion of the aforesayde Heretykes, &  
 set forth the hyghly the blessed Sacra-  
 ment

ment of Penauce vnto the great co-  
solacion & conforzte of all faythfull &  
penitent synners. Therfore lette vs  
runne to this Sacrament as vnto  
a stronge Bulwarke and sure asyle.  
Let vs flye vnto it as vnto an holy  
Anchere. Let vs delyght in it, as in  
an hauen of helthe. Lette vs not dis-  
payre, but beleue with a sure fayth,  
that yf we vnfaynedly repente and  
turne vnto God, desyringe mercys  
for Iesus Christes sake, he wyl sure-  
ly remitte our iniquite, and take vs  
agayne vnto his fauour. CHRI. Bles-  
sed be God for it. PHIL. I haue spo-  
ken sufficiently for this tyme of Pe-  
naunce. I wyl nowe declare some  
what of the partes therof to you.  
For they are also necessary to be kno-  
wen. EVSE. I praye you let it be so.

## **C** Of Contricion.

PHILEMON.

**D.** Penauce



The two  
partes of  
Contriciō.



Penance consisteth in  
thre partes, Contriciō,  
Confession, & Satisfac-  
tion or amendement of  
lyfe. ffirst as concernig  
Contriciō, ye shall vnderstande that  
it consisteth in two speciall partes,  
which must alwayes be cōioyned to-  
gyther, & cā not be disseuered. THEO  
I praye you, what are they? PHIL.  
The ffirst is, a very sorowe or mour-  
nyng of the herte for the synnes cō-  
mytted agaynst the wyll of GOD.  
The seconde is a constant saythe, to  
beleue that be the synnes neuer so  
great & manifolde, yet yf we repent  
& aske mercye, God the father wyll,  
not for the worthynes of ony merite  
or worke done by vs, but for y onlye  
mer ytes of the bloud and passion of  
our Sauoure Iesus Christ, vndou-  
tedly forgyue vs our synnes, repute  
vs iustified & of y nōber of his electe  
chyl dren. The contricion of suche a  
penitent

penitent synner pleaseeth God great  
ly, yea it is an acceptable Sacrifice  
vnto hym, as Dauid sayth, a Sacrifice <sup>Psalm. 51.</sup>  
to God is a troubled spyrte, a  
contryte and humble herte God wyll  
not despyse. God saythe S. Austen, <sup>De ciuit. Dei  
lib. 7. ca. 111</sup>  
wyll not the Sacrifice of a slayne  
beast, but of a slayne herte. An herte  
that is humbled with the knowlege  
of the filthynesse & abhominacion of  
her owne synnes, & slayne with the  
feare of God, and yet trusteth in the  
moost comfortable promyses of God  
the father, made vnto vs in Christes  
moost blessed bloude, thyrtynge for  
strenght to do the wyll of God, canne  
none other wyse but haue God mer-  
cyfull vnto her. God fylleth the that <sup>Luke. 1.</sup>  
are hungry with good thynges, sayth  
the mooste glourious birgyn, but he  
letteth go the ryte emptye. God re- <sup>1. Pet. 5.</sup>  
sisteth the proud, but to y humble he  
gyueth grace. Blessed are they that <sup>Math. 5.</sup>  
hunger & thyrst after ryghteousnes;

**True** **Co-** for they shalbe filled. who euer hath  
ericion dy  
uethaway  
bothe pre  
sumpcio  
desperacio  
this godly contricion in hym, canne  
neyther presume no: yet despayre.  
For if he be vnfaynedly cōtryte and  
sorrowfull for his synnes, he must ne  
des graunte hym selfe to be synfull,  
miserable, boyd of all goodnes, bent  
vnto euell, prone to noughtynesse,  
whiche thyng biterly subdueth pre  
sumpcion & engraffeth in the harte  
submission, obedyence & humilite of  
mynde. Agayne, yf he be trulye con  
tryte, be his synnes neuer so great &  
innumerable, yet casteth he his eyes  
on Gods mercy, set forth to all peni  
tent synners in Christe Iesus, that  
wyl laye hand on it with a sure and  
bndouted sayth, which lykwylse ma  
keth hym, that by no meanes he can  
despayre. For though his synnes be  
great, yet he knoweth that the mer  
cy of God is greater, & therfore can  
not his synne condemne hym. why  
is Christe called a Phisicion, but by  
cause



cause he is able to heale synners: If <sup>De Peni.</sup> our Physicion be wyse, sayth <sup>ad venan.</sup> Fulgē-  
 tius, than can he heale all infyrmities.  
 If our God be merciful, thā can  
 he forgyue all synnes. For ther is no  
 perfecte goodnes, of whom al nough-  
 tynes is not ouercome. There is no  
 perfecte medicine, to whome any dis-  
 ease is foude incurable. Thus se we,  
 y where perfecte contricion is, there  
 is neyther presumption nor despera-  
 cion. EVSE. I praye you, howe maye  
 we come by this true & perfecte con-  
 tricion? PHIL. Merelye by the worde  
 of God. For sayth commeth by hea-  
 ryng, and hearyng by the worde of  
 God. Ye shall note that y holy scrip-  
 ture is deuyded into two partes, that  
 is to saye, the lawe & the promyses,  
 the knoweledge wherof is ryght ne-  
 cessary for the obtaynyng of true &  
 perfecte Contricion. Ye knowe that  
 a mannes face shalbe longe defyled,  
 spotted & deformed before he shal per-  
 ceue

Howe we  
 may come  
 by t true &  
 pfect cōtrī-  
 cion.  
 Rom. 2.  
 The scrip-  
 ture deuy-  
 ded into  
 two par-  
 tes.

Marke  
 this time  
 litube.

D.iii. ceque

ceyue it, except it be eyther told him  
of other, or els that he him selfe seeth  
it euidently i some myrrour or glasse.  
Semblably, the soule of a chryste mā  
shall be spotted wyth synne a great  
space, befoze he perceyueth it, and be  
truly contryte & soze for it, excepte  
it be eyther tolde hym of other by de  
clarynge the lawe of God to hym, or  
els he hym selfe loketh in the glasse of  
trueth, whiche is the lawe of God, &  
by that menes perceyueth his owne  
deformite, misery and wretchednes.

Roma. iii.

Prouer. vi

psa. cxviii

A good  
lesson.

For by the lawe comethe the knowe-  
ledge of syn. The comaundement is  
a lanterne, and the lawe is a lyght &  
waye of the lyfe, sayth Salomō. Da-  
uid also saythe, O LORDE thy worde  
is a lanterne to my feete, & a lyghte  
to my pathwayes. So that y nerte  
waye to haue the knowledge of oure  
synnes, whereby we shoulde be mo-  
ued to be cōtryte & sorrowfull in our  
hartes for our wickednesses & offen-  
ces

ces, & to stand in feare of Gods rygh-  
teousnes, is ever to haue the lawe of  
God before our eyes. I haue hydden Psal. cxviii  
thy speches in my herte, saythe Da-  
uid, that I maye not offende the.

CHRI. Nowe I praye you, how shall  
we do concernynge the second parte  
of Contricion. PHIL. Whā ye are vn-  
faynedly stryken wyth this Contri-  
ciō, so y your hartes do truly feare y  
iustyce of God, & ye abhorre synne e-  
uen to y vttermoost of your power,  
longynge greatly for strength to do  
the wyll of God that ye maye walke  
innocently before the eyes of the di-  
uine maieste, than for the consolaci-  
on of youre consciences, and the re-  
ioysynge of your hartes, oughte ye  
to consyder the moost swete, mooste  
ioyefull, moost comfortable promises  
of God, made to vs frely in Chrystes  
moost precious bloud. Nowe to put  
awaye desperacion, doth conueniēt  
time require, that ye cleue stedfastly

Marke wel,

D. iiii. with



Wd all mayne to the promyses, which  
laye forth Gods mercy befoze youre  
eyes. Therfoze loke where so euer ye  
heare oꝛ se any consoꝛtable promyse  
of God in the holy scryptures, that  
declareth mercy to penitēt synners,  
beleue without doubtyng, that that  
pertaineth vnfaynedly to you. wdhā  
so euer ye heare oꝛ read that Chryste  
is a saupoure. streyghte wayes laye  
hande on that, & beleue that he also  
is your saupour. wthan the Scryp-  
ture shall saye to you, Iesus Chryste  
came into þ world to saue synners,  
& euery one þ calleth on the name of  
the LORDE shall be saued, beleue you  
streyghte wayes, that ye are of that  
nōber which shall be saued by Chryst.  
wthan the scrypture shall saye, God  
wyl not the deth of any synner, but  
rather that he tourne & lyue, beleue  
you streyghtwayes, that Gods plea-  
sure is, ye shoulde be saued, yf ye re-  
turne to him with a cōtryte & sayth  
full

1. Tim. i.  
Joel. ii.  
Actum. ii.  
Roma. x.

Eze. xviii.

full herte, and so lyue wyth hym for  
euermore in the celestiaall glorie. **Ex-** **Marke &**  
**cept** ye haue this fayth also annexed **bears a**  
with your sorow, verely as your con- **waye.**  
tricion is imperfecte, so is it able to  
cast you into desperacion. Agayne,  
to haue a faythe that God wyll for-  
gyue you your synnes, & not to be so-  
ry for your offenses, nor to stonde in  
feare of Gods indignaciō for trans-  
gressynge his moost holy law, nor to  
hunger & thyrst after righteousnes,  
verely as your contricion is imper-  
fecte, so is it the ryghte waye to lede  
you to presumpcion. Neyther despe-  
racion nor presumpcion ought to be  
in the herte of ony chrysten mā, but  
a penitēt & sorowfull mynde erected  
& lyfted vp wyth fayth. For S. Au- **De vera &**  
sten sayth, yf fayth be the foundaciō **falsa peni-**  
of penaunce, wythout the whych ther **ten. cap. ii.**  
is nothyng that good is, verely that  
penance ought to be desyred, whych  
it is euident to be groundēd on fayth.

**D. b. For**

De penite.  
ad venant.

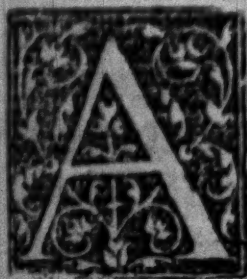
For a good tree can not bring forth  
euell fruytes. Therfore that penance  
which procedeth not of fayth, is vn-  
profytable. For we must beleue that  
remedy is graunted to penaunce of  
our sauour. Fulgētius also sayth,  
Judas that betrayed Christ, repen-  
ted hym of his syn, but he lost helth  
& saluacion, bycause he trusted not  
to be forgyuen. He repented worthe-  
ly in dede, bycause he synned betray-  
enge the ryghteous bloude, but he  
therfore loste the fruyte of his repen-  
taunce, bycause that he dyd not trust  
that the syn of his betraieing should  
be washed awaye wyth his bloude,  
whōe he betrayed. Thus se you how  
necessary faythe is vnto a contryte  
herte, & howe that woute that, it is  
not possible for any penitēt sinner to  
receyue remission of hys synnes, as  
druers manifest tertes & Hystories  
of the holy scripture do euidentlye  
proue & shew. THEO. You taught vs  
this



this thyng abundantly before in þ  
thyrd dyth of your Bâcket, neyther  
haue we forgottē it. PHIL. I am glad  
of it. Therfore wyl I now tary no  
lenger about this matter, but make  
hast to the second parte of Penaunce  
whiche is Confession. EVSE. I praye  
you hertely, let it so be.

## ¶ Of Confession:

PHILEMON.



After that ye haue cōcei  
ued in your hertes such  
true & perfecte Contri  
cion, as I haue hyther  
to paynted, than dothe  
it follow in ryght & due order, which  
is Confessiō. It is requisyte þ a chry  
stē man be not only sorry for his offe  
ces cōmytted agaynst God, but also  
that he knoweledgeth and cōfesse the  
hys synne. For the scripture sayth,  
that they whiche came to be bapty  
sed of Iohn, confessed theyr synnes.

Lyke

Matt. iii.  
Marke. i.  
Luke. ii.

**Actum. xix.** Lyke wyse read we in the Actes of þ  
Apostles. But in asmuch as þ scrip-  
ture teacheth dyuers kyndes of con-  
fessiō, therfore wyl I here somwhat  
towche them all.

**The cōfess  
is of faith**

Firste the chiefe & moost pryncy-  
pall Confession, is the Confession of  
our sayth, wherin we confesse vnfa-  
nedly, whatsoeuer þ holy scriptures  
teach of God. This cōfession is so ne-  
cessary, that wythout it no man can  
be saued. No manacyngge wordes, no  
imprysonmēt, no chernes, no fetters,  
no sword, no saggot, no fyre ought  
to plucke vs from this Confession.  
No tyranny ought so to be feared, þ  
God & hys trueth shoulde not be con-  
fessed. For euery one, sayth Chryst, þ  
shall confesse me before mē, I shall al-  
so cōfesse him before my father which  
is in heauen. But he that shall deny  
me before men, I shall deny hym also  
before my father, whyche is in hea-  
uen. Of this Confession S. Paule  
saythe

**Math. x.  
Mar. viii.  
Luke. xii.**

sayth, w<sup>th</sup> the herte it is beleued vnto Roma. 10  
righteousnes, but w<sup>th</sup> the mouth cō-  
fessiō is made to saluacion. Also S. 1. Ioan. 4. 11  
John, Hereby shall ye knowe the spy-  
ryte of God. For every spyryte that  
confesseth that Iesus Christ is come  
in the flesh, is of God. And every spy-  
ryte which cōfesseth not that Iesus  
Christe is come in the fleshe, is not  
of god. And this is that spirite of An-  
techrist, of whome ye haue herd, how  
that he should come, & nowe alredy is  
he in the worlde. But in as muche as  
thys confession is not that parte of  
Penaunce, wherof we do nowe en-  
treate, I wyll omit it at this p<sup>re</sup>sēt.

Another kynde of Confession is, The Cons-  
fession of  
synnes vnto  
God.  
whiche pertayneth moze nearely to  
our matter, for to confesse our synne  
vnto God, whome we haue offēded.  
Wythout thys Confession oure Pe-  
nāce auayleth but lytle, as we maye  
perceue by dyuers places of s<sup>cr</sup>ip-  
ture. For though al thynges are opē  
to



**Heb. liii.**

to the eyes of God, & nothyng can be  
hyd from hym, so that he knoweth al  
thynges, yet wyl he that we humblye  
confesse & knowledg our synnes vnto  
him, that by thys menes we may  
make hym the more mercyfull vnto

**Luke. xliii**

vs. We read that a certayne blynde  
man cryed vnto Christ, sayenge: Je-  
su the sonne of Dauid haue mercye  
vpon me, Christ dyd knowe full well  
wherfore he called on hym, yet not  
wstandynge he sayde, what wylte thou  
that I do vnto the? LORDE sayde he,  
that I may receyue my sight. Christ  
demaunded thys thyng of hym, by  
cause he would haue hym cōfesse hys  
infirmite & blyndnes. So is it con-  
ueniēt for vs, yf we wyl receyue our  
syght, to confesse our blyndnes.

**1. Ioan. i.**

S. John saythe, Yf we confesse oure  
synnes, God is saythful & righteous  
to forgyue vs our synnes, & to make  
vs cleane from all our vnrightheous-  
nes. If we saye, we haue not synned,  
we

we make hym a lyer, & his worde is  
not in vs. Dauid also saythe, *I haue* Psal. xlii  
made my trespasse knowē vnto the,  
& myne vnrightheousnes haue I not  
hydden. I sayde, I wyll confesse my  
vnryghteousnes to the LORDE, and  
thou hast forgyuen the vngodlyneg  
of my synne. This confession follow  
eth a true repētant & cōtryte herte.  
The Prophet Daniel confesseth his Daniel. ix.  
synne on thys manner, we haue syn  
ned, we haue done vnryghteousnes,  
we haue wrought wickedly, we haue  
gone awaye & declined from thy cō  
maundementes & iudgementes. Al  
so *Esdas*, I and the house of my fa. ii. Cor. i.  
ther haue synned, we were seduced  
w<sup>th</sup> vanite, & haue not kepte thy com  
maundementes. Lykewyse Dauid, ii. Reg. xli.  
whan the Prophet Nathan at y<sup>e</sup> com  
mandement of God, rebuked hym  
for his adultery & manslaughter, cō  
fessed his synne, & sayde, I haue syn  
ned vnto y<sup>e</sup> LORDE, Agayne, O God  
I haue

**I** haue synned to the alone, & euell be  
**Luke. xxiij.** fore the hate I done. The Publican  
also made his confession on this mā-  
ner, O God be thou mercyfull to me  
a synner. This kynde of Confession  
ought every chriſten man dayly and  
hourly to make vnto God, ſo ofte as  
he is broughte vnto the knoweledge  
of his synne.

**The con-  
feſſion of  
synnes to  
our neygh-  
bour.**

**Jacob. v.**

**Math. v.**

Another kynde of Cōfeſſion is to  
knowledge & confeſſe oure ſynnies to  
them, whome we haue offended. Of  
this ſpeaketh S. James, ſayeng, cō-  
feſſe your ſynnies one to another. Al-  
ſo Chriſt, yf thou ſhalt offer thy gyft  
at the Altare, & there doſte remēber,  
that thy brother haue any thyng a-  
gaynſt the, leaue thy gyfte there be-  
fore the Altare, & go thy waye, and  
be fyrſte reconcyled to thy brother, &  
than come on thy waye, & offer thy  
gyfte. This Confession, wherby we  
are reconcyled one to another, & con-  
ioyned in mutuall amite, is ſo neces-  
ſary,



sary, that wythout it, the other pry-  
fyt & auayle lytle before God.

There is another cōfessiō, which  
is publique & open, & this is, whan The pub-  
lique confes-  
sion.  
we knowledg & cōfesse our synnes  
openly before the congregacion, as  
the manner was in the p̄ymatyue  
chyrch. Of this confession speaketh  
Christe: If thy brother trespass a-  
gaynst the, go & tell hym his faulte  
betwene the & hym alone. If he hea-  
reth the, thou haste wonne thy bro-  
ther. But if he heareth the not, thā  
take yet one or two with the, & in  
the mouth of two or thre wytnesses  
euery matter maye be establyshed.  
If he heareth not thā, tell it to the  
congregaciō. If he heareth not the  
congregacion, holde hym as an he-  
then and Publican.

All these kyndes of cōfession are  
abundantly fortressed & approued  
by the holy scriptures. THEO. But  
we heare nothyng all this whyle of

E. auri

auriculare cōfession, which is chese-  
ly vsed amonge vs at this tyme.

**EVSE.** Of this we would be glad to  
heare. **CHRI.** I praye you expresse  
your mynde cōcernyng this kynde  
of Cōfession also. For some approue  
it, some agē cōdēne it. **PHI.** Why au-  
riculare Cōfessio shuld be cōdēned &  
ertled from þ bouides of christianite

I se no cause, but that it shoulde be  
approued, retayned, maynteyned &  
bld, I fynd causes many, yea and  
those ryght bygent and necessary.

**CHRI.** Muche absurditie & wicked-  
nes hath both bene conspired, lear-  
ned, practised, & done in this auri-  
culare Confessio, as histories make  
mencion, neyther want we expe-  
rience of this thinge. **PHIL.** I can not  
denye these thynges to be true.

There is no thyng so good and of  
so great excellencye, but it maye be  
abused. The abuse therof is to be  
taken awaye, and not the thyng it  
selfe.

Of Auri-  
culare confes-  
sion.

Note.

selfe. That Cōfessiō hath ben great  
lye abused, it can not be denyed, as  
many other thynges in the chyrche  
haue ben also, yet ought it not ther  
fore to be reiected & cast awaye, but  
rather restored to the olde purite &  
to the vse, for y<sup>e</sup> which it was fyrste  
instituted. And so shall it not only  
not hurte, but also profytte verye  
hyghly, & brynge much vtilite and  
profyt to y<sup>e</sup> christen congregacion.

THEO. This thyng shal neuer come  
to passe, excepte they that sytte on  
confession be men of grauite, sagaci  
te, wisdom, discrecion, sobriete, in  
tegrite, & able to teach, instruct and  
informe with all godly doctryne.

E V S E. We thyncke it an extreme  
poynte of madnes for a man, yf his  
body be diseased, to hunte, inquire  
and seake aboute for a sober, wyse,  
prudent & cunnynge Physicion, y<sup>e</sup>  
may cure & heale it, & to be so necl  
gente in those thynges y<sup>e</sup> pertayne

mark this  
similitude,

C. ii. to



to his soule. For many care not to  
what preste they go vnto, be he ler  
ned or vnlearned, wyse or folish, mo  
dest or lyght, of good conuersacion  
or of noughty luyng, so that to sa  
tisfy the custome they come to one,  
& receyue theyr absolucion, and go  
awaye neuer the better instructed  
nor with the more penitēt hertes.

CHRI. This is a great abusion.

What mā  
ner of men  
they ought  
to be, that  
shulde be  
Curates.

1. Tim. iii.  
Titus. i.

PHIL. Ye say trueth. Therfore were  
it conuenient, & they, which should  
be appoynted to be Curates & ouer  
seers of the Christen people, into  
whose handes the whole lyfe & care  
of Christes flocke is comitted, shuld  
be of such sorte, as S. Paule descri  
beth in his Epistles to Timothe &  
Titus, that is to saye, irreprehensi  
ble, faultles, sober, discrete, ryghte  
ous, holy, temperate, apte to teach,  
& suche one as cleueth vnto & true  
worde of doctryne, that he maye be  
able to exorte with wholesome lear  
nyng.

nynges, and to improue them that  
speake agaynste it. For this cause Leui. xxi.  
dyd God comaunde in the olde Te  
stament that they should not be cho-  
sen to be preestes for to minister to  
him, which had any blemyshe on the  
whyther they were, blynd, lame, w  
an euell fauoured nose, w any mis-  
shapen member, or y haue a broke  
fote or hande, croke backed, or any  
blemish in theyr eyes. &c. What met Note wel.  
God by this perfeccion of the pre-  
stes mebers, but only to shew that  
he whiche should serue him, & gyue  
attendance on his flocke, should be  
whole & sounde in all kynde of ver-  
tu & godlynes, not corrupte nor de-  
formed w any iniquite, & vnclenes  
A preste ought to haue no blemyshe  
on him, that is to saye, he ought to  
be pure both in his doctryne & con-  
uersacion. CHRI. God graunt vs  
once such Curates, that maye rule  
amonge vs with suche integrite of  
E.iii. lyfe,

Act. 22.

lyfe & fynceritie of doctryne, as is required of them in the holy fcriptures. EVSE. If this might be brought to paffe, than woulde the gofpel of Chrift flozyshe, and the flocke of Chrift, whome he purchafed wyth his moost precions bloud, be better looked vpon & fedde, than they are now a dayes. PHIL. Trueth it is. But I praye you marke, what I shall nowe faye vnto you, concerning this Auriculare Confession.

That Auriculare Confession is a thyng of much weight, & graue importance it appeareth well, in as much as it bringeth to men diuers ample comodities & large profytes THEO. I pray you, what are those. PHIL. If yst igrafseth i vs a certayne hūilite, fubmittiō & lowlines of mynd & deprefseth al arrogācy and pride, whyle we humbly are contented to cōfesse to our ghostly fathers fuche offences, as wherewith we haue offended God, Secondly it incuteth

The comodities that ensue of auriculare Confessio



and beteth into our hertes a shame  
fastnes, wherby we are so ashamed  
of our fautes heretofore commyt-  
ted, that we vtterly abhorre them,  
& are wholly inflamed with þe loue  
of vertue. Thirdly, it bryngeth vs  
to þe knowledge of our selues, while  
we heare those thinges of the prest,  
that are necessary to be knowen of  
euery chriſten mā. Fourthly in cō-  
feſſiō we do not only lerne to know  
howe haynous & detestable a thige  
synne is before God, but also mea-  
nes & wayes to eschewe it. Howe  
many, thynke you, are ther, which  
yf this auriculare confession were  
taken awaye, would not care how  
they lyued, neyther woulde they re-  
garde onye parte of Chriſtes doc-  
trine, but liue like brute beaſtes w-  
out ony feare of God at all, or ſtu-  
dy of innocencye, wallowyng and  
tomblyng them ſelues dayely in  
synne, not once hauyng a respecte  
C.iiij. vnto

unto the correccion of theyr olde &  
twicked manners. I ystely yf we be  
in doubte of any thinge, in confessi  
on we maye learne the assurance  
& certente of it. Syxtely in confes  
sion the ignorant is brought vnto  
knowledge, the blynde vnto syght,  
the desperate vnto saluacion, the  
presumptuous vnto humilite, the  
troubled vnto quietnes, the sorow  
full vnto ioye, the sicke vnto helth,  
the dead to life. What nede I make  
many wordes? Confessio bringethe  
high trāquilite to þ troubled cōsci  
ence of a christē mā, whyle þ moost  
confortable wordes of Absolucion  
are rehearsed vnto him by the prest.

What ab  
solucion is.

EVSE. I praye you, what is that ab  
solucion. PHIL. Verely a free deliue  
rance from all youre synnes tho  
row Christes bloud. How saye you  
is here any thyng to be condēned  
in Auriculare Confession. CHRI.  
No verely, all thinges þ you haue  
rehearsed

rehearsed, are rather woꝛthy hygh  
praise & commendacion. PHIL. It  
is attributed & giuen by euery of na-  
ture to communicate vnto other the  
secretes of our hertes concerninge  
mūdane & worldly thinges, whither  
they be of ioye or sadnesse, and tyll  
we haue so done, we are neuer i rest  
EVSE. You saye truely. PHIL. Whye  
shoulde we than not be redye to do  
so likewise in spirituall affayres, &  
thinges pertaynyng vnto the sal-  
uacion of our soules, excepte perad-  
uēture we be enemies of our owne  
helth. What is sweter & moze plea-  
saunt, saythe Cicero, than to haue  
such one, with whome thou darest  
be bold so to speake al thinges, as w-  
thy selfe? A man hauyng a learned  
wyle, discrete, silent, close, & saythe  
full ghostly father, which louethe &  
penitent, no lesse than a natural fa-  
ther doth his childe, why should he  
feare to declare vnto him the secre-  
tes

Libro de  
Amicitia.



**Mal. ii.**

tes of his herte, which is redy to cō  
forte, to instructe, to counsaile, to  
tech, and to do all thinges þe should  
make vnto his cōsolacion & helth.  
The Prophet Malachy sayth, the  
lyppes of a p̄ste kepe knoweledge,  
and men shall seake the lawe at his  
mouthe. For he is a messenger of  
þe LORDE of hostes. If this ought  
to be done at all tymes, whan haue  
we a more cōueniēt & fit tyme to do  
it, than in the tyme of Confession,  
whan we maye freely talke to our  
spirituall fathers, what soeuer ple  
seth vs: EVSE. It is trueth that ye  
saye. But what if such a ghostly fa  
ther doth not chaūse, as ye haue dis  
cribed hertofore. PHIL. Verely ye  
ought alwaye to resorte to the best  
learned mē, & to seke for suche ghost  
ly fathers, as both wyll and can in  
structe and teache you the lawe of  
God. But let it so be, that your Cu  
rate be not of þe grettest learned mē,  
yet

yet is he to muche simple, yf he can  
bringe oute of his treasurehouse  
thinges neyther newe noꝝ olde, se-  
inge that the holy scriptures are so  
plenteously sette forth in oure En-  
glish tonge, that euen þe very ydiot  
maye nowe become learned in the  
kyngdom of God. At the leest, this  
commoditie shall ye enioye at hys  
hande, euen the benefyte of Abso-  
lucion. Therfore to make fewe woꝝ  
des concernynge this matter, dis-  
dayne ye not to go to confession at  
the tymes appoynted accordynge  
to the ordinance of þe holy chyrch,  
and the Aote of our moost excellent  
kinge, yea and that with all humble  
& reuerence. Declare the diseases  
of your soules vnfaynedly, that ye  
maye be healed with þe moost swete  
and comfortable salue of Absolucio  
followe the godly & wholesome ad-  
monicions of youre ghostly father  
Go vnto him wyth such an hatred  
and

Mat. xlii.

An exhortation to go  
to Confession.

II. Pet. II.

Earneste  
faith must  
be giuen  
to þ word;  
of absolu-  
tion.

Mat. x.  
Luk. x.  
Joan. xx

& detestacion of synne, that ye may  
returue from hym wyth hertes all  
together enflamed with the perfyte  
loue of vertu, innocēcy, & true god-  
lynes, beyng full fired neuer to re-  
turue vnto youre olde vomyte and  
wallowynge in the myze. And whā  
he shal rehearse vnto you the moost  
swete & conforstable wordes of Ab-  
solucion, gyue earnest faythe vnto  
them, beyng vndoutedly perswa-  
ded, that your synnes at þ tyme be  
assuredly forgyuen you, as though  
God him selfe had spoken them, ac-  
cordinge to this sayenge of Christ:  
He that heareth you, heareth me.  
Agayne, whose synnes ye forgyue,  
are forgiuen them.

This haue I spoken concerning  
Auriculare confession. THEO. Very  
godly forsothe. EVSE. What remay-  
neth nowe. CHRI. Ye promised con-  
sequently to entreate of Satisfac-  
cion or amendement of lyfe.

Philemon



PHIL. Ye saye trueth. Of that mat-  
ter therfore wyl I now intreate.

## ¶ Of Satisfaccion or amēd- ment of lyfe.



And to wchig this word  
Satisfaccion, whiche  
hath so longe bene re-  
tayned in the Chyrche  
of Christ, we must gra-  
unt & beleue vndoubtedly, & christ  
alone is the omnisufficiēt satisfac-  
tion for all oure synnes vnto God  
the father, by the spynkelyng and  
effusiō of his moost precious bloud 1. Pet. 1.  
which abydeth & lasteth for euer so  
perfect, that he is able at all times  
to saue them, that are sanctified 1. Pet. 2.  
that one & omnisufficient oblaciō  
& Sacrifice of his moost blessed bo-  
dy on the Altare of the Crosse, and  
that not onlye from the saute, but  
also from the payne due and belon-  
gyng vnto the saute. Behold that  
lambe

Joan. i.

1. Joan. i.

Joan. ii.

Rom. v.

1. Cor. i.  
Eph. ii.

Colo. i.  
Esa. lvi.

lambe of God, sayth S. John Baptist, which taketh awaye the synne of the worlde. S. John the Evangelioraphe sayth also: The bloud of Iesus Christ Gods owne sonne, makethe vs cleane from all synne. Agayne, yf any mā synne, we haue an aduocate wyth God the father, Iesus Christ that ryghteous one, And he is the satisfaccion for oure synnes, not for our sines only, but also for all the whole worlde. By þe death of Christe are we reconcyled to the father. Christ is our wisdom sanctificacion, ryghteousnes & redemption. Christe is oure peace. By the bloud of Christ haue we remission of oure synnes. By Christ are all thynges recōcyled to God, and by Christes bloude are all thynges pacified & set at a stay both in heauen & in earth. Christe was broken for oure synnes. Christe bare oure synnes on his body vpon the tree, by

by whose stripes we are made hole. 1. Pet. ii.  
Oure synnes are forgyuen vs for 1. Ioan. ii.  
Christes name. All the Prophetes  
beare wytnesse, that thowowe the  
name of Christ, euery one that bele  
ueth on him, shall receyue remissio  
of his synes. Thus se we that there Act. x.  
is no satisfacciō perfecte & sufficiēt  
to God the father for oure synnes,  
but only the death of Christ so that  
we maye well say with the Apostle  
God forbyd, & we should reioyse in Gala. vi.  
ony thyng, but in the death of our Note for  
LORDE Iesus Christe. who so euer whos syn  
repenteth him of his synnes from nes & death  
the very herte, & is sorre for the, la- of Christ is  
menteth his misserye, hongreth for a satisfac  
strength to do & wyl of God, know tion.  
ledgeth his offenses, laboureth w  
all mayne to walke in a newe lyfe,  
nedeth not to doubte, but & Christ  
by his death hath abundantly satis-  
fied to God the father for his syn-  
nes. CHRI. Is ther no more behind  
concer



concernynge satisfaccion. PHIL:  
Vies berelye. After ye haue repen-  
ted you of your wickednes, ye must  
thā amend your lyfe, & bryng forth  
fruytes worthy of Penauce, as tye  
scripture commaundeth. Ye muste  
practyse in your lyuyng all godly-  
nesse & innocency. Fastynge, prayer  
and almes must diligently be exer-  
cysed of you in your dayly conuer-  
saciō. Ye must go frō vertue to ver-  
tue, & frō faith to faith. As ye haue  
walked before in darknes, so must  
ye walke now in light. Your whole  
lyfe must now be nothing els, thā  
a perfecte meditaciō of purite and  
innocencye. Excepte ye laboure to  
do this, surelye ye haue no parte of  
Christ, neyther is y<sup>e</sup> death of Christ  
a satisfacciō for your sinnes, but y<sup>e</sup>  
wraath of God abydethe styll vpon  
you. God hath blessed you in christ  
Jesus, that euey one of you shuld  
turne away from his wickedneses

as

Mat. iiii.

psa. lxxxiii  
Rom. i.  
Eph. v.

Joan. iiii.

as the scripture sayth. God hathe 1 Pet. iii.  
1. 1 Thes. iiii.  
not called vs, sayth S. Paule, vn-  
to vncleannes, but vnto sanctifica-  
cion and holines.

These thinges once done, than re- A satisfacci-  
on to our  
neighbour.  
mayneth there a true & pepfecte sa-  
tissacciō to our neighbour, whome  
we haue offended or hurte either in  
worde or dede. If or a satisfaccion or  
amēdes must nedes be made to our  
neighbour, or els we walke not af-  
ter the order of Charite, nor accor- Mat. vii.  
Luke. vi.  
dyng to the lawe of nature, which  
commaundeth euery man to do to  
another, as he would other should  
do to him. Therfore God in the old  
lawe commaunded that yf any mā  
dyd steale from his neighbour an  
ore or a shepe, he should restore and  
gyue hym agayne fyue ores for an Exo. xxi.  
Luke. xii.  
ore, & foure shepe for one shepe. We  
read also in the Gospell of Luke, y  
Sacheus sayd vnto Christ: behold  
LORDE I gyue halfe my goodes to  
If. the

the poore people, & yf I haue decey-  
ued any man of any thyng, I gyue  
him four times as much agayne for  
it. These thynges declare manifest-  
lye, that we are bounde to make sa-  
tisfacciō to our neyghbour, i what  
soeuer thynges we haue hurte thē.  
THEO. What, if we be not able, shall  
we then lose the heretage of y<sup>e</sup> king-  
dome of heauen? PHIL. God forbidd  
for than shoulde all they that dye  
for theste, & many other be dāned.  
But this I say vnto you, yf we be  
able by any meanes to make satis-  
facciō to them, whome we haue of-  
fended, hidered or hurte, we ought  
woute doubte to do it. But yf it so  
be, that by no wyse we are able, thā  
ought we to come to them, whome  
we haue offended, & desyre them for  
Christes sake to forgyue vs. And  
they agayne ought, yf they wyll be  
forgyuen of God, to remitte & for-  
gyue theyr offenders. CHR I. This  
is very

Note well



is very godly spoken. PHIL. Hyther  
to haue I talked with you of þe ho-  
ly Sacrament of Penance, of Cō-  
triciō, Confession, & Satisfacciō ac-  
cordinge to the bayne of the holpe  
scriptures & the mynde of the aun-  
cient Doctours. EVSE. We remem-  
ber all theyse thynges well, and we  
thanke you ryght hertely for thē.  
THEO. Neppghboure Philemon, ye  
promised also to speake somewhat  
of fastynge, which is very necessary  
for this present tyme. PHIL. Ye sape  
trueth, & according to my promise  
I wyll nowe entreate of it.

### ¶ Of fastynge.

**I** darpe longe in the enco-  
my & prayse of fastyng, as  
it were but a bayne thige  
so doth not the scarlenesse  
of tyme suffer it. Howe can it anye  
otherwyle thā be a thinge of hygh  
excellency & muche vertue, seynge  
that God hymselfe was the fyrste

J.ii. in

Gen. ii.

institutor & Authoz of it, prescri-  
bynge it vnto oure prime parente  
Adā in Paradyse, whiche yf he had  
obserued, none of vs all had fallen  
fro that ioyfull state into this cala-  
mitouse miserye. Dyd not Moses  
fast forty dayes, that he myghte be  
made worthy to receyue þe Tables  
of the lawe? Dyd not the people of  
Israell many tymes fast whē they  
had displeased God, to recouer and  
wynne agayne his fauoure, and at  
diuers other tymes? Dyd not Dail  
as also fast. xl. dayes? Dyd not Jo-  
saphat cōmaūd a solō fast to his pe-  
ple. Did not quene Hester w certē  
other Jewes fast thre dayes & thre  
nighthes, whē there was a cōmaūde-  
ment gyuen to destrope all the Je-  
wes? Dyd not the kynge of the Mi-  
nuites, whan Jonas threatened  
them subuersion, cōmaūde bothe  
man & beast, & all that euer dwelte  
in the Cytie to fast? Did not Dant  
ell

Ex. xxxiii

Jud. x.

1. Re. viii.

xiii.

iii. Re. xix.

ii. Par. xx

Heck. xiii

Jo. ii. iii.

Dan. i.

ell many tymes faste, and neyther  
 eate nor dryncke: Dyd not Eldras  
 solphewyle: As I maye passe ouer  
 many of the old Testament, dydde  
 not Christ the sonne of God in the  
 newe lawe fast forty dayes & forty  
 nyghts: Dyd not John Baptiste  
 gyue himselfe to much & continual  
 fastynge: Dyd not the Apostles af-  
 ter Christes Assensio fast: Is there  
 not a certayne kynde of dyuelles,  
 which is not cast oute but by pray-  
 er & fastynge: Dyd not Paule fast  
 oftentymes: Do not al these Histo-  
 ries declare that fastynge is an ex-  
 cellent & very pfectious thynge: Is  
 not fastynge one of the cheife and  
 pryncypal workes, which are requi-  
 red of a christe mā in y holy scriptu-  
 re: Fastig, sayth Basilus magnus  
 Maketh lawers wyttse. It is the  
 best custodie & keepynge of the soule.  
 It is the sure habitacion and dwel-  
 lynge of the body. It is a defence &  
 armour

l. Cro. i.  
 Mat. xiii.  
 Mat. xiii. p. 12.  
 De. i. xliii.  
 xxvii.

Mar. i. 13.  
 ii. Cor. vi. 11.

Mat. vi.  
 Ser. i. De  
 Ieiunio.

f. iij. armour



Beholde  
what a  
precious  
thyng  
fastyng  
is.

Her. De  
Jeiuho.  
et tent.  
Christi.

armour to valeaunt men. It is an  
exercyse to lusty Champions, & pro  
uers of maystries. It expelleth re  
tacion. It is the vnction of godly  
nesse. It is the familiarite of þe sou  
tayne, þe gouernour of pure lyulge.  
fastyng is the ornamente of a Ci  
tie, the establisshment of þe iudgyng  
place, the peace of houses, þe helth &  
preseruaciō of household. As I may  
make shorte tale, thou shalt fynde  
that fastyng hath made al the sain  
tes frendes and neyghbours vnto  
God. Hytherto haue I rehearsed þe  
wordes of the famous Doctor Ba  
silus. The blessed martyre S. Cy  
priane also sayth, wyth fasting the  
stynchyng poole of vyces is dried  
vp, wantonnes wythereth awaye,  
concupiscences and lustes decaye,  
vayne pleasures go awaye. Wyth  
fastyng the flame of the burnyng  
Ethna is quenched, & the fornaice  
of the flammifuous vulcane quen  
ched

ched wythin, dothe not burne the  
hylles nere vnto it. Fastynge, yf it  
be gouerned w<sup>th</sup> discrecion, tames the  
all the rebellion & fearcenes of the  
fleshe, & spoyleth & maketh weake  
the tyranny of glotonye. Fastynge  
speareth by & encloseth as though  
it were in a narrowe prison the ex-  
traordinary & vnlawfull motions,  
yea it holdeth streight and bindeth  
the wanderynge appetites. Fastig  
if it be garnysht w<sup>th</sup> humilite ma-  
keth the seruauntes of God despi-  
sers of the worlde. Fastynge is fed  
with the depntyes of the Scrip-  
tures, it is refreshed with contem-  
placion, it is establisht w<sup>th</sup> grace,  
it is noursht with celestiall & hea-  
uenly bread. Thus se you also by y<sup>e</sup>  
auncient Doctours, how precious  
a thyng fastynge is. Agayne ye se  
of howe great vertue & strength it  
is, & howe many comodities it bry-  
gethe to them that vse & exercise it  
f.iiii. aryght

aright. Let these few thinges ther  
foze suffice for thys present, for the  
commendacion & prayse of fasting.  
CHRI. We perceyue nowe right wel  
that fastinge is a thyng of weygh  
ty importaunce. EVSE. Weterlye me  
thynke that I cā not approue nor  
allowe the manners of those Gos  
pellers, as they call them selues,  
which contēnyng all kynde of god  
ly fastyng, gyue thēselues to glot  
tony & dyonckennesse, perswadyng  
thē selues to be thā best chrystē mē,  
whan they ar furdest from chrestia  
nite. THEO. Such grosse gospellers  
haue much hyndered & prosperous  
progreffe of Goddes worde. PHIL.  
Trueth: it is that ye saye. But I  
praye you be diligent a lytle while  
to heare me, and I wyl teach you  
both what the true & chrysten faste  
is, and also howe ye ought to faste.  
THEO. I pray you let it be so. EVSE.  
Speake on brother Phelemon, we  
heare



heare you gladiye. **PHIL.** The true  
christen faythe, as **Basilius mag.**  
nus doth desyre, is not only to ab-  
stayne from meates, but also to es-  
chewe euell thinges. Of this diffi-  
nition do ye learne two thynges, y  
is to saye, that the true & christen  
fast consisteth not only in the absti-  
nence of meates, but also in the es-  
chewingge of euell. Therfore sayth  
our golden mouthed Doctor, ther  
is a spirituall and a corporall fast.  
The corporall faste is to abstayne  
from meates. The spirituall fast is  
to abstayne from synnes. For as y  
fleshe hath a pleasure in eatynge, so  
hath the spiryte of the flesch a plea-  
sure in synnyng. In consideration  
wherof the wise men call euery sin  
pleasure or lust, because we cōmyt  
euery synne with delectaciō & plea-  
sure. Agayne he sayth: He that ab-  
stayneth from meat, & not frō euell  
workes, he appeareth to faste, but  
yet

**Sec. 1. De  
Ieiunio.**

**What fa-  
sting is.**

**Dom. xv. in  
cap. vi.**

**Ibidem;**

**Note.**

yet he fasteth not in dede. For loke  
howe much he fasteth vnto men, so  
muche dothe he eate before God, se-  
ing he goeth forth styll to synne.

**In Gen. i.  
Rom. ix.**

In another place also he saythe, I  
call fastyng abstinence from vices.

**Marke  
wherefore  
we abstai-  
ne from  
meates.**

For the abstinence from meates is  
receiued for this purpose, that it  
should refrayne þe rigoure & searle-  
nes of the flesh, to make it obedient  
euen as an hourse is to his keper.

He that fasteth, must aboue al thin-  
ges refrayne anger, learne meke-  
nes & lenite, haue a contryte herte,  
& that may repell & put abacke vn-  
cleane concupiscences & lustes, set  
before his eyes alwaye the eye of þe  
euerlastyng iudge, & the inpraua-  
ble iudgyng place, by his mony to  
be made better & to haue rule ouer  
it, to be liberall in gyuyng almes,  
to admyt & receyue into his herte  
no euell agaynst his neighbour, as

**Esa. lviii.**

Esay speakyng in þe person of God  
sayth

sayth, haue I chose this fast, sayth  
the LORDE: Though thou wriest a-  
bout thy necke lyke a circle, & stro-  
west vnder the sackcloth & ashes,  
neyther shall thy fast be so called ac-  
ceptable, saythe the LORDE. What  
fast than, tell me: Loosen, sayth he,  
the bōdes of the wicked bargaynes  
breake thy breade to the hungrye,  
brynge the poore man that hath no  
house into thy house. If thou doste  
these thynges, saythe he, than shall  
thy lyght breake forth as the mor-  
nyng, and thy health shall sprynge  
right wortely. Hast thou now sene  
(my welbeloued) what the true fast  
is? Let vs loke vpon this fast, and  
lette vs not thynke, as many do, &  
fastynge stonde the in thys poynte,  
yf we continue without ony diner  
vntyll it be nyght. Hytherto haue  
I reherfed the wordes of S. Iohn  
Chrysostome, of whome we maye  
easily learne, that the true & churche  
faste



In Reust.  
Homel. 5.  
cap. vi.

Ex sermo  
ne. clxxii.

Esa. lvi.

faste is not onely to abstayne from  
meat, but also from synne. But let  
vs heare the myndes of some other  
doctors, Origene sayth wylt thou  
that I shewe vnto the, what fast y  
oughtest to fast? Fast from euell de  
des, abstayne from euell wordes, re  
frayne fro euell thoughtes, touche  
not the thewisch breades of peruerse  
doctryne. Couyt not, nor luste not  
after the deceyuable meates of phi  
losophye, that maye seduce & turne  
the from the trueth. Suche a faste  
pleaseth God. S. Austen sayth, the  
fastes of christen men are rather to  
be obserued spirituallye than car  
nally. In consideracio wherof, let  
vs fast principally fro our synnes,  
vnlesse oure faste be refused of the  
LORDE, as the fastes of the Jewes  
were. What a fast is this, that an  
impostore or deceyuable person, I  
ca not tel who, should abstayne fro  
meates, whiche the LORDE hath  
created

created, & yet were fatte with the  
fatnes of synnes? Haue I chosen  
such a fast, sayth the LORDE? Rede  
the epght and fift Chapter of the  
Prophet Esaye. And a lytle after **Mark 12.13**  
he sayth, the faste which the moost  
hyghest dothe approue & allowe, is  
not only to leaue of to restes the  
body, but also to departe frō euell  
actes or dedes. Also i another place **Ex trac. 2. b. 11**  
he sayth, the great & generall faste **in Ioan.**  
is to abstaine frō tyquities & vnlaw  
ful pleasures of the worlde, which  
is a perfecte fast, that we forsakinge **Titus. 2.**  
vngodlines & the lustes of y<sup>e</sup> world,  
should lyue in this worlde soberly,  
righteously & godly. To this faste  
what reward doth the Apostle giue  
It followeth & he saythe, Lokenge  
for that blessed hope and the appe  
raunce of the glozy of y<sup>e</sup> great god,  
& of our Sauour Iesu Christ. In  
this worlde as a Lent of abstinēce **Nota**  
do we celebrate, whan we lyue wel,  
whan

Againe the  
wicked &  
ungodly  
fasters.

whā we abstayne from wickednes,  
and unlawfull pleasures. But by-  
cause this abstinence shal not be w-  
out rewarde, we loke for that blef-  
sed hope of the reuelacion of y glo-  
ry of the great God, & of oure saui-  
our Iesus Christ. I coulde reherse  
vnto you innumerable places bothe  
of these Doctours & of many other,  
yf I had leasure, which declare eu-  
dently, that the true & christē faste  
doth not only consist in the absti-  
nence of meates, but also in the for-  
sakyng of synne. But these at this  
tyme maye seme abundantly to sa-  
tisfye. THEOPHILE. O good LORD,  
howe greately are manye decey-  
ued, whiche thyncke that they faste  
wel, yf they do onely but abstayne  
from a smokye pece of Baconne,  
or harde salted and powdered befe,  
though they eate the mooste delict-  
ous synnes that can be gotten, and  
in farse theyr bodies like belyed hy-  
pocrites



crites with all the swete meates  
eyther Potecaries or any other ca  
inuēt or imagyne, yea & that so bri  
measurablpe, that after they haue  
once dynd, they are prouoked ey  
ther to the pleasure of the body, or  
elles lyke beastes of the bellpe faull  
streyghtwayes bnto sleape, so that  
they are not able to serue God, nor  
themselues, nor yet onye other, &  
detestable abhominacion. EVSE.  
Howe much also are they deceiued  
of the true māner of fasting, which  
do not only fast after such sorte, as  
ye haue nowē spokē, but also do no  
ryth in theyr hertes all kynd of ma  
lyce agaynst theyr chriſtē brothers  
selyng howe they may destroy thē  
& shed theyr bloude, yea neyther do  
they cease to pollute and defyle the  
moost blessed name of God, so much  
as lyeth in them, wyth moost abho  
minable oother, and are also in all  
theyr conuersacion wicked lyuers,  
as 3.

as I maye adde nothyng thereto.  
PHIL. Undoubtedly these men are  
farre from the true & chresten man-  
ner of fastyng, whiche is, not only  
to abstayne from meates, but also  
from synnes. Agaynst those thōde-  
reth the holy Doctor Basilus ma-  
gnus on this manner: Wo be vnto  
you ye dōchardes, not with wyne  
only. For wrathe & indignaciō is al-  
so a certayne dōckēnesse of y<sup>e</sup> soule  
makig it euē as wyne doth hertles  
& folys. For although y<sup>e</sup> eateste no  
flesh, sayth he yet neuertheles dost  
thou eate thy brother. Thou tari-  
est from thy meate tyll it be night,  
yet all the whole daye doste thou cō-  
sume in sute & goyng to the lawe.  
But thynke not that the goodnes  
of fastyng is only in the abstinēce  
of meates. For the true faste is the  
eschewyng of euelles. Whan thou  
fasteste, loosē all wycked bondes,  
disquiet not thy neighbour, paye  
the

Ser. i. De  
Ieiunio.

Note.

thy mony that thou owest, exercise  
not lawyng & suing by the fast. &c.

Thus haue I declared vnto you  
after the myndes of the holy & aun-  
cient Doctors, what the true and  
christen fast is, wherby ye may also  
easely learne to knowe the poppish  
& false fast. And bycause ye shal not  
doubte of this doctryne cōcerning  
fastynge, know you, that y<sup>e</sup> kynges  
moost royall maiesty also i his Pro-  
clamacion concernynge eatynge of  
whyte meates this tyme of Lent,  
hath there no lesse prudently than  
godly, set forth y<sup>e</sup> very same thing,  
that hitherto I haue taught you.

The wordes of the Proclamacion  
are these: Lette all men endeuoure  
thē selues to theyr possible powers  
with thys liberte of eatig of white  
meates to obserue also that faste,  
whiche God moost specially requi-  
reth of them, that is to saye, that  
they renounce the worlde, & the di-

The kynges  
Proclamaci-  
on cōcerninge  
whyte meas-  
tes.

G. uell



well, with all theyr pompes & woꝝ-  
kes, & also to subdu & repress their  
carnall affecciōs, & theyr corrupt  
woꝝkes of the fleshe, accordynge to  
the howe & profession, made at the  
fonte stone. Howe saye ye to theyse  
woꝝdes. CHRI. Vnrely they are woꝝ-  
des of suche a Prince, as is worthy  
of immortalite and eternall glory.  
EVSE. I besech almyghty God long  
to preserve i prosperous helth his  
moost excellent maiesty. THEO.  
Amen, good LORDE I beseeche the,  
PHIL. Seynge that I haue taught  
you, what the true & chryste fast is,  
I wyll now accordynge to my pro-  
myse teach you also howe ye ought  
to faste EVSE. I praye you let it so  
be. PHIL. In declaryng to you this  
thyng, whome should I rather fol-  
lowe than oure Sauoure Iesus  
Christe, the teacher of all trueth?  
Howe we ought to fast he teacheth  
vs in the Gospell of Math. on this  
manner,

manner, sayenge, whan ye faste, be **Math. vi.**

not sad as the Hypocrites are. For they disfigure theyr faces, & they myght be sene of men to fast. Verely I say vnto you, they haue theyr rewarde. But thou, whan thou fastest, annoynt thy head, & wash thy face, that it appeare not vnto me, that thou fastest, but to thy father whych is in secrete, and thy father which seeth in secret, shall rewarde the opely. Christ in this place, doth not only rebuke & hipocritical and superstitious maner of the vngodly fasters, but he also teachethe vs the true & germayne manner of fasting. THEO. What is that I praye you? PHIL. Verely, who so euer entendeth to fast arighte, he must obserue thre thynges. The fyrste is, & he annoynte his head. The second, that he walsh his face. The thyrde, that he faste in secrete. EVSE. This is so straunge a manner of fasting, as euer I heard. PHIL. It is perad

The thre  
ges are to  
be obserued  
in fasting

The Au-  
thor tea-  
cheth no  
thyng of  
hys owne  
brayne.

Rom. xlv.  
Ex cap. vi  
Matth. Fe  
ria. iiii.  
Cincum.

uenture stradge vnto you, bycause  
ye are not yet perfectly exercysed  
in the Phrases of the holy scriptu-  
res, but if ye be once taught, what  
is signified by this manner of spea-  
kyng, it shall not only not seme vn-  
to you straunge, but also very plea-  
saunt & praty. CHRI. I pray you de-  
clare it to vs, that we maye learne  
to fast aright & accordynge to the  
wyll of Christe. PHIL. Bycause I  
wyll not teache you any thyng of  
myn own brayne, but y only, which  
I haue read in the holy scriptures  
or els in the aunciente Doctors, I  
wyll rehearse vnto you the wordes  
of S. Iohn Chrysostome, which shall  
abundantly satisfie youre desyre in  
this behalfe. In the annoyntynge  
of the head, sayth he, we know that  
mercy is signified. Therfore to an-  
noynt the head, is to shewe mercye  
to our neighbour. For that mercye  
that is done vnto a poore man, is  
refer



red vnto God, which is the head of the man, as the Apostle sayth. And the LORDE hym selfe sayth, what so euer ye haue done to one of my lef-  
 sest brothers, ye haue done it vnto me. In the stede of y<sup>e</sup> which mercye, with the diuine retribucion, as w<sup>th</sup> a certaine heauēly oyle, we are pou-  
 red and shedde ouer by hym, which sayth: Blessed are the merciful, for God shall haue mercy on them. Ho-  
 ly Dauid also dyd knowe the bnc-  
 cion & annoyntyng of the celestial  
 oyle in the head, when he sayd, as y<sup>e</sup>  
 annoyntment, which came downe  
 into the beard. But in washyng y<sup>e</sup>  
 face, the purite of a clene bodye & of  
 a syncer conscience is knowē to be  
 signified. So that to wash y<sup>e</sup> face,  
 is to make clene y<sup>e</sup> face of our hart,  
 from all fylthinesse of synnes & fro  
 the vncomelynes of trespasse, & to  
 haue a verye pure conscience, that  
 we may truly haue in vs, the glad-

what it is  
 to annoynte  
 the heade,

i. Cor. xxi.  
 Math. xxv.  
 Math. v.  
 Psal. cxlxi

what it is  
 to washe  
 the face,

nes of celestiall ioye, & the familiari  
te & cherefulnes of the holy Ghost.  
Hitherto haue I rehearsed þe wor-  
des of Chrysostom, wherby ye may  
**mark wel.** learne, that to annoynt our head,  
is none other thyng than to shew  
oure selues beneficiall to the poore  
mēbers of Christ. Agayne, to wash  
our face, is to make cleane both bo-  
dy & soule from sinne & wickednes.  
**THEO.** If this be to fast, I feare me  
that so many faste not before God,  
as p̄tende outwardly to faste be-  
fore men. **PHIL.** This manner of fa-  
styng teacheth the holy scripture,  
howe so euer men vse it. Therfore  
yf ye wyll faste arȝhte after the  
mynde of S. John Chrysostome, ye  
must fyrste annoynte youre heade,  
that is to saye, conforȝte the poore  
people with suche goodes as God,  
**Marke**  
**here o ye**  
**spych me.** hath cōmytted to you. For the ryt-  
ches þe ye haue, be not youre only  
but they be Gods also, as he sayth  
by

þe Prophet, gold is myne, siluer is  
 myne. God hath put the in your ha-  
 des, þe ye should distribute parte of  
 the to þe poore people. Ye are þe Ste-  
 wardes of God, & the dispensators  
 of his treasures that you luyng  
 of them, shuld also conforthe þe poore  
 members of Christe. If ye spend the  
 otherwys than God hath appoynted  
 you in his worde, ye shall render  
 an accountes for it. Ye haue nothing  
 at all, but that ye shall be called to  
 an accountes for it euen to the vt-  
 termooft farthig. If ye be not folow-  
 to haue bled your talent well, & be  
 to the profyt of other, ye shall with  
 that vnprofitable seruaunt of the  
 Gospel be cast into outward darke-  
 nes, where wepyng & gnashyng  
 of teth shall be. If ye be proued vn-  
 mercyfull & negligent in the distri-  
 bution of the worldly goodes, sure-  
 ly, surely ye shall be carped awaye  
 with the ryche man, of whome S.

The author  
 entendeth  
 not here ex-  
 munion of  
 thynges,  
 which god  
 forbiddeth  
 that  
 any man  
 shuld gather  
 her of  
 but only mo-  
 nyeth the  
 ryche men  
 of there  
 dute.  
 Math. xxv.

G. iiii. Luke



**Luke. xvi.** Luke speaketh in the Gospel, vn-  
to hell, & there burne in such cruell  
& bytter flames, as the fyre wherof  
shall neuer be quenched, neyther  
shall the woꝛme of them, that shall  
be there, dye at any tyme, as **ꝑ** Pro-  
**Esa. lxvi.** phette sayth. Thus se you that ye  
haue no great cause to boaste & glo-  
ry of worldly goodes, noꝛ yet to a-  
uadice your selues aboue other mē  
foꝛ youre possessions sake, no more  
than a greate mans seruaunt hath  
to whome his LORDE and mayster  
hath cōmytted his goodes foꝛ a cer-  
tayne space to kepe, the seruaunte  
lookynge at every houre whan his  
mayster wyl require them agayne.  
He is a very thefe & robber, saythe  
**Ser. i. In** Basilius Magnus, which maketh  
**diuites** that thyng his owne, that he hath  
**Quatos.** receyued to distribute and gyue a-  
bꝛode. Foꝛ the bread, sayth he, that  
thou retaynest & kepest, is **ꝑ** bread  
of the hungry, the garment, which  
thou

*Augustine*

thou hepest in thy chest, is the garment of the naked, the shoo, that is moulded with the, is the shoo of him that is vnshod, & the mony, whiche thou hydest in the ground, is the mony of the neddy. Whoeuer thou doste iniury & playne wronge to so many as thou forsakeste, whē thou arte able to helpe them. Hytherto pertayneth the sayenge of the wyse man, the bread of the neddy is þe lyfe of þe pooze, he that defraudeth hym of it, is a mansleer. Thus se you in howe great iopardy, the rich men are, that be vnmercycfull vnto the pooze people, & how lytle they fast pleaseeth God in theyr vnmercifulnes, seyng they do not annoynte theyr head, that is, shewe no mercy to the pooze members of Christ, God teachynge the true manner of fasting by his Prophet amonge all other thynges sayth, breke thy bread to the hungry. Marke þe he saythe,  
G. b. breake

Ecc. xxxviii.

Esa. lviii.

**Wachs**  
**chys expo**  
**sition.**

breke thy bread to the hungry. Certaine Doctors wyte on this tert & saye, þ thou breakeste thy breade thā to þ hungrye, whan þ so fastest þ thou sparest from thyne owne bellye to gyue it to the poore hungrye man. For a Chyristen manne ought to be no lesse carefull for the poore than for hymselfe, so that prouisiō once made for his familye, he muste also shewe mercye to the nedye.

Thou therfore doste breake thy bread vnto the hungrye, whā thou gyueste hym that, whiche thou thy selfe necessarelye shouldest haue eaten. And this is to annoynte thy head arpyght, berely euen to breake thy bread to the hungry. THEO.

**O piepo:**  
**stero is al**  
**mes gy-**  
**uers.**

Would God that all rytche mē dyd knowe this much & would followe it. For many thyncke that they do God an hyghe Sacrifyce, yea & þ they be good almes men, yf whan they haue once pāpzed theyr owne bellyes



bellyes with all kynde of deynties,  
they than at the laste gyue or sende  
to the hūgry a few scrappes, which  
they wyl scaslly bouchsafe to giue  
to theyr dogges. PHIL. I pray God  
giue vs all grace to do oure dutye.  
Nowe haue ye herde, what it is to  
annoynte youre heade. I wyl also  
speake somwhat of washyng your  
face, although I maye seme abun-  
dantly to haue spoken of the very  
effect of it in þe diffiniciō of fasting.

If we wyl fast aryghte, we are  
not only commaūded to annoynte  
oure head, that is to saye, to shewe  
mercy to the poore people, but also  
to washe our face, that is, to make  
our hertes cleane from all synne, &  
we maye haue a pure conscience.

For it is not ynough to be benefici-  
al to other, except we also be benefi-  
cial to our selues. This shall come  
to passe, yf we labour w all mayne  
to haue a mynde pure & cleane fro  
al

¶ Is. l.

all carnall affectes, & a body boyde  
of wicked dedes. What was þe cause  
that God dyd cast away the fastes  
& solemne feastes which the Jewes  
celebrated & kepte holy i his name,  
but onlpe þe they washed not theyr  
face, that is, they went not aboute  
to put of theyr olde conuersacion, &  
to become newe men? I hate & ab-  
horre, sayth God, your sacrifices,  
your solemne feastes, your fastes,  
why so? For your handes, sayth he  
are full of bloud. Your hertes are  
full of vengeaunce, your conscien-  
ces are spotted and despyled withal  
kynde of synnes, ye haue no feare of  
God before your eies. What is thā  
to be done? Be ye washed, sayth he  
be ye cleane, take awaye the euell  
of your thoughtes from myne eies  
Cease to do euell, learne to do well,  
seke iudgement, helpe the poore op-  
pressed, be fauourable to the cōfort-  
les, defende the widowe, &c. **GOD**  
hateth

hateth those prayers, those fastes,  
those good dedes, as they cal them,  
which come from a despyled body, a  
corrupt hert, a fylthy mynd, a blou-  
dy conscience, a spotted and pocky  
soule, as a certayne man sayth. **It** Dius, pont.  
Rom,  
profyt a mā nothyng at all to fast  
& pray & to do other good thiges of  
deuocion, excepte the mynde be re-  
frayned from vngodlynnes, and the  
tonge from backebytinges. For  
God hath euer a princypall respect  
to the herte of the doer of þ worke.  
If the herte be pure, cleane & sayth  
full, than dothe God approue that  
worke. But if it be spotted w syn,  
God casteth it away, appeare it ne-  
uer so glisteryng & excellent in the  
sight of þ worlde. Offer not, sayth Eccl. xxi v:  
the wyse manne, wycked gistes, for  
God wyll not recepue them. **CHRI.**  
It is euident thā, that so many as  
chaung not theyr wickhed lyfe, cast  
away theyr Hypocrisy, make clene  
theyr



Godly ad  
manicōs  
concernig  
y true mā  
ner of fa  
sting.

theyr hartes, put out of theyr myn  
des al rācoure, malyce, enuy, grud  
ge, &c. and so study aboue all thyn  
ges to lead a pure & innocent lyfe,  
can by no menes please God. PHIL.  
No forsoth. Therfore yf ye entende  
to fast arpyght, & to make your faste  
acceptable to God, prouide earnest  
ly that youre faste procede from a  
pure & cleane herte, boyde of al car  
nall affectes, stuffed full of fayth &  
charite, and altogether studious of  
true innocency & bnfayned godly  
nes. So shall it come to passe, that  
not only your fast, but al that euer  
ye do besydes accordynge to Gods  
word, shall verp greatly please god.  
THEO. I besech God gyue vs grace  
to do all thynges accordyng to his  
moost godly wyll & pleasure. PHIL.  
Labour & God wpll helpe. I haue  
declared two thynges that are ne  
cessary to the true ble of fastynge.  
There remaineth nowe the thyrde  
to be

to be brought forth, which is so expedient and necessary for that purpose also, & by other two without this profiteth nothing. EVSE I praye you let vs heare it. PHIL. We are not only comanded in oure fastyng to annoynt our head & to wash our face, but also to fast in secret. THEO What is it I praye you to faste in secret. PHIL. Merely to fast in secret <sup>What it is to fast in secret.</sup> is not to kepe you close fro by sight of men, & so to abstayne from your meates in pteue corners, but not to hunt & hawke after baynegloze nor prayse of men for your fasting, nor to seke to be sene of men whyle ye fast, that they maye commend & prayse you. We are counted before God than to faste in secreete, whan <sup>Note.</sup> we fast with such a mynd, that we woulde fast in dede, though no man hyuyng dyd se vs, and whan we regarde more the accomplishment of Goddes wyll, & the subieccion & tamynge

myng of our body, than all the hu  
mayne glorie that can be attribur  
ted vnto vs. EVSE. It is lawefull  
than to fast euen before men. PHIL.  
Yea verely or to do any other good  
worke, so that the desyre of worlde  
ly prayse be not in youre myndes.  
For Christ saythe, let your lyght so  
shyne before men, that they maye  
se your good workes & glorify your  
father which is in heauen. But yf  
we seke any prayse of men & desyre  
to be magnified for oure good de  
des, verelye than haue we oure re  
warde, not of God, but of y world.  
For ther is no more pestiferous in  
feccio to poyson any good worke, y it  
should lose the reward before God,  
than the desyre of vayne glorie, and  
worldly prayse. What dyd defecte &  
caste downe Lucifer from heauen  
into hell pytte, but vayne glorie?  
Agayne what dyd exalte & lyfte vp  
fro the earth vnto heauen y moost  
blyssed

Math. v.

Cap. xliii  
a. Pet. ii.



bluffed and glorious virgin Mary  
the mother of our Saviour Iesus  
Christ but humilite, as she her selfe  
testifieth. My soule, sayth she, mag  
nifyeth the LORDE. And my spirite <sup>Luke. l.</sup>  
reioyseth in God my sauyour. For  
he hath looked vpon the humilite of  
his handmayd, beholde, bycause of  
this, shal all kyndredes call me bles  
sed. God respysethe the proude, but <sup>1. Pet. v.</sup>  
to the humble he gyueth grace and  
sheweth fauour. Vnto whome shal  
I loke, sayth God by his Prophet, <sup>Esa. lxvi.</sup>  
but vnto hym that is poore & con  
tryte in spiryte & feareth my wor  
des? Blyssed are y poore in spiryte,  
for to the belongeth the kyngdome  
of heauen. Therefore all youre wor <sup>Math. v.</sup>  
kes that ye do, do them with a sim  
ple mynde, & with such an harte as  
beyng nothyng desyrus of bayne  
glory, seeketh only the honoure of  
God, & the accomplishment of his  
moost deuyne wyll. Thus haue I  
H. taught

you neyghbours both what y true  
and Chyſten faſt is, & alſo howe ye  
ought to faſt. CHRI. Brother Phi.  
lemon we confeſſe before you, that  
we haue lerned here this day more  
of you concernyng certayne thyn-  
ges thā euer we knew before. God  
gyue vs all grace to followe youre  
moſt godly inſtruccions. EVSE.  
Amen, I beſeche God. PHIL. Well,  
nowe is the greateſt parte of oure  
Potacion paſt. What is more to be  
done? THEO. Ye promiſed that ye  
woulde declare vnto vs the ſignifi-  
cations of certayne Ceremonies, y  
be bleſed in the chyrche this tyme of  
Lent. CHRI. Ye ſayde alſo that ye  
woulde teach us, howe we ſhoulde  
prepare our ſelues worthely to re-  
ceyue the moſt blyſſed Sacramēt  
of the Altare at y tyme of Eaſter.  
PHIL. I remēber my promyſe well,  
accordyng ther vnto, therfore wyl  
I do.

Of

**O**f the Ceremonies bled  
in the Chyrche this tyme of Lent,  
and what they signifie.

**O**f the Ashes.



**T**he fyrste Ceremo-  
nye that is bled in the  
Chyrche this tyme of  
Lent, is the imposicio  
& layenge on of Ashes

vypon the heades of Christen men.

**THEO.** I praye you vnto what pur-  
pose is that ceremony bled? **What the**  
is the significacio of it? **PHIL.** This **ashes sig-**  
is done, to put vs in remembraunce **nyfe,**  
what we are. For whan the prests  
layethe ashes on youre heades, he  
sayth these wordes. Remember ma  
that thou arte ashes & vnto ashes  
thou shalte retorne. This Ceremo-  
ny p<sup>r</sup>echeth vnto vs, that we are  
nothyng but ashes, dust & earthe,  
& to that we shall retorne agayne.  
If we marke this Ceremony well,

**H.ii.** we shall



Note.

Ecc. x.

Esa. xlviii.

Ecc. vii.

iii. Re. xxi.

Jonas. iii.

Judit. liii.

haue but litle occasion to be proud  
or to magnify our selues, as þe scrip-  
ture sayth, wherfore arte þe proude  
O thou ashes & earth? All fleshe is  
grasse, sayth the Prophet, & all his  
glory is as a floure of þe feld. If we  
consider this thyng well, it shall  
also prouoke vs vnto the contēpte  
& vtter despisyng of the worlde,  
yea it shall plucke vs from sinne, &  
moue vs to do good workes, as the  
wise man sayth, remember thy last  
ende, and thou shalt neuer synne.  
And for asmuch as in the olde lawe  
they þe would humble them selues be-  
fore God by Penaunce, dyd vse to  
sytt downe in þe ashes & to throw  
ashes vpon theyr heades, as þe scrip-  
tures shewe of Achab, of the Anti-  
uites, of the Jewes, whā they were  
oppresed of holofernes, & of diuers  
other, therfore the holpe fathers  
of Christes chyrch in tymes past in-  
stituted also this ceremony to put  
vs in

hs in remembrance of the Penāre  
which this holy tyme of Lēt ought  
to be done of all chriſten menne for  
theyr wycked dedes, whyche they  
haue wrought all the whole yeare  
paſte. Do ye perceyue nowe, what  
the layeng of aſhes vpon your hea  
des do ſignify. CHRI. Yea very wel.  
PHIL. Forſoth who ſoeuer repoſeth  
the ſignificacion of this Ceremony  
in his herte, canne none otherwiſe  
but alwaye be humble, gentle, low  
ly, meke, full of humilite, eſtraun  
ged from all arrogancy, deſpiſyng  
terreſtiall thynges, & deſpyrge  
thynges celeſtiall. EVSE. Ye ſaye  
trueth. But what meneth I praye  
you, the couerynge of the Images  
in the temples this tyme of Lent.

**O**f the couerynge of Images,  
& what it ſignifyeth.

PHILEMON.

**T**he eccleſiaſticall myſters aſſi  
gne dyuers cauſes, one this,  
H. liij. another

The fyrst  
cause why  
Images  
are coue-  
red.

Mat. iii.

another that. But in this dissens-  
on a variete of opinions, I wyll al-  
leage one or two reasons, & byd the  
other fare well as thiges not great-  
ly makynge vnto the edificacion of  
true godlynes. THEO. I praye you  
let vs heare. PHIL. One cause is to  
signify vnto vs, that they that are  
synners & haue a pleasure styl ther-  
in to remayne, are not worthy to  
behold the sayntes in heauē, which  
are represented by those Images.  
nether shall they at ony tyme come  
vnto that glory, wherof the Sayn-  
tes alredy haue y fruicion, excepte  
they repēt them of theyr wicked ly-  
uynge, ryse oute of synne, byn-  
ge forth fruytes worthy of Pēnaūce,  
& become newe men in theyr cōuer-  
sacion. Therfore whan we enter in  
to the chyrche and se all those Ima-  
ges couered, we oughte to mourne  
& lament our synfull lyuynge, to re-  
cognyse oure selues synners, to ex-  
pyle



cyte & store by our selues to bryng  
forth fruytes worthy of Penaunce,  
& to cut away by true & vnfayned  
Contricion our synnes, & we maye  
be founde worthy agaynst Easter,  
that is, agaynste the tyme of oure  
passyng & goyng out of this world  
clerely to beholde & openlye to se in  
the kyngedome of heauen the my-  
nyng face of God & his Sayntes.

The second  
cause.

Another cause is to declare the  
mournynge & lamentacion of syn-  
ners for theyr vngodly manners.  
Ye knowe that & custome is amōge  
vs euen at this daye, that so longe  
as we mourne for ony of oure fren-  
des departed, we vse to go w close  
faces, to weare simple apparell, lay  
enge asyde all gorgeous & sumptu-  
ous garmentes. So lykwylse this  
tyme of Lent, whiche is a tyme of  
mournyng, all thynges that make  
to the adournement of the chyrche  
wherof the Images are parte, are

H.iiij. eyther

**The third  
cause.**

either layd asyde oz els couered, to  
put vs in remembraunce þ̄ we ought  
nowe to lament & mourne for our  
soules dead in sinne, & continually  
to watche, praye, fast, gyue almes,  
& do such other workes of Penasice  
as wherwith God beyng excited &  
flozed vnto his antique & olde mer  
cies, may call vs agayne frō death  
to lyfe, from synne to godlynnes, frō  
wickednes to innocencye. CHRI. I  
haue hearde also that Images in þ̄  
Tēple are couered for this purpose  
in þ̄ time of Lēt, to put vs in remē  
braunce that although we haue in  
ony parte of the yeare paste cōmyt.  
ted Idolatry wth thē, yet at this  
tyme we shoulde vtterly gyue ouer  
this abhominacion, & only cleue to  
God, & to his exceeding great mercy  
lokyng for remission of our synnes  
& al other good thinges at his hand  
alone thozowe Iesus Chryste oure  
LORDE. In consideracion wherof þ̄  
clothes

clothes that are hanged by thys  
tyme of Lente in the Chyrche haue  
paynted in them nothyng els but  
the paynes, tozmetes, passiō, bloud  
Meddyng & death of Chyist, & now  
we shoulde only haue oure myndes  
syped on the passion of Chyiste, by  
whome only we were redemed, and  
althoughe we haue erred & runne  
astray lyke shepe destitute of a shep<sup>Math. 9.</sup>  
parde all the longe yeare paste, yet  
that now this holy tyme we shoulde  
returue wiche humble & contryte  
myndes vnto Chyiste the byshop &<sup>1. Pet. 1.</sup>  
curate of our soules. PHIL. It may  
be sorpyght well. The significacion  
vndoubtedly that ye haue now re-  
hearsed is very godly. Well thus  
haue I declared vnto you that I  
haue red concernyng the couering  
of Images in Lente. THEO. We  
thancke you for it. Let me se, what  
other Ceremonies are vled in the  
Chyrche this tyme of Lent? EVSE.  
H. v. There



Ther are diuers other, but I pray  
you neyghbour Philemon, declare  
vnto vs, what the Ceremonies sig  
nify, which are vsed in the Proces  
sion of Palme sondaye. For surely  
I thyncke, not one amonge a thou  
sand knowe what þe Processiō prea  
chethe vnto vs. PHIL. I thyncke ye  
saye trueth in dede, & therfore is it  
so lytle regarded nowe a dayes a  
monge many, whan notwithstanding  
it preachethe vnto vs many  
godly & goodly lessōs, yf they were  
knownen. Therfore yf ye wyl marke  
diligently, I wyl to the vttermost  
of my power declare to you partly  
myne owne coniecture, & par telye  
what I haue read & lerned of þe au  
ciēt wyters i tymes past cōcernig  
this matter. CHRI. I praye you let  
it so be. We wyl heare you gladly.  
Of þe Ceremonies þe are vsed in þe  
Processiō of Palme sondaye, &  
what they signifye.

Philemon.

# PHILEMON.

**I**n the begynnynge of the Pro-  
cession the people goethe oute ha-  
uynge every one a Palme in theyr  
hand followynge the Crosse which  
is couered with a clothe. EVSE. Ye  
say trueth, but what doth it mene.  
That the Crosse is caried forth be-  
yng couered with a clothe, rather  
then with an open face. PHIL. The  
Crosse so belated & couered signifi-  
eth Christ the sonne of God, which  
beyng promised of the Father to  
the Jewes in the olde lawe, was  
not than come, but only adumbrat-  
ed, shadowed & prefigured by cer-  
taine types, figures, Ceremonies,  
cloudes & shadowes, as by Hanna  
the Roche, the Paschall Lambe, &  
brasen serpent. &c. All these prefigu-  
red Christ to come. In consideraci-  
on wherof that Crosse is borne en-  
closed, THEO. We perceyue nowe  
right well. But what do those peo-  
ple

what the  
bled crosse  
signifieth

Ex. xvi:  
xvii. xii.

Num. xxi:

What the  
people sig-  
nifye.

what the  
Palme  
signifyeth

Marke  
this well.

ple signify, which go with y<sup>e</sup> crosse?  
PHIL. Verely the fathers of y<sup>e</sup> olde  
Testament, which lyued longe be-  
fore the commynge of Christ being  
vnder the cloudes & shadowes of y<sup>e</sup>  
olde lawe. EVSE. For what intente  
do they beare Palmes in they<sup>r</sup> hā-  
des? PHIL. Forsothe to signifye the  
victorye that they haue gotten by  
Christ. CHRI. why I pray you, how  
could they get any victory by christ  
whan he was not yet borne? PHIL.  
Yies forsoth brother Christopher.  
For although Christ at that tyme  
was not come in the fleshe & borne  
of the moost glorious virgyn Ma-  
ry, yet dyd they beleue vndoubted-  
ly, & were perfectly perswaded that  
he shoulde come, & that they shoulde  
be redemed by his passion, & that he  
shoulde paye they<sup>r</sup> dettes to God y<sup>e</sup>  
father, euen with his moost precy-  
ous bloud, delyuer them out of cap-  
tiuite, & make them pertakers of y<sup>e</sup>  
glory.



gloꝝy of heauē. And although they  
dꝝd not se Chꝛist with theyꝝ corpo-  
rall eies, yet dꝝd they se hym wiche  
theyꝝ spirituall eyes, that is to say  
wiche eyes of theyꝝ faith, yea & beleue  
wythoute any hesitacion or doub-  
tynge, as Chꝛist sayde of Abraham  
to the Jewes, Abraham youre fa- Iohn. viii.  
ther dꝝd reioyse that he myghte se  
my daye, and he sawe it and was  
gladde. This is to be vnderstonde  
that Abraham dꝝd se Chꝛist with his eyes  
of his faythe, which is his very true  
& perfecte sight. EVSE. So farre as Note  
I remember I haue red this texte  
in the Scripture, blessed are the ey- Luce. xi  
es that se those thynges, which you  
se. For I saye vnto you, that many  
Prophetes & kynges woulde haue  
sene those thynges that ye se, & yet  
haue they not sene them, and heare  
those thynges, which ye heare, and  
yet haue they not hearde them.  
PHIL. Ye saye trueth. This is vnder-  
stonde

Mathe  
well.

Esa. xvi.

Esa. lxiii.

Gen. iii.

Ezo. xvi.

xvi. i. li.

Num. xxi.

i. Cor. x.

derstonded of the corporall sight of  
Christ. They desyred so greatly the  
redempcion of Israell, & they euer-  
more wysshed the comyng of Christ  
in the fleshe, as we maye perceyue  
in the Propheete Esaye, where we  
read these wordes: Sende forth O  
LORDE, that lambe the ruler of the  
earth oute of the rocke of y<sup>e</sup> deserte  
vnto the mount of the doughter of  
Syon. Agayne, woulde God thou  
wouldest clyue asunder the heuē's  
and come downe. They desyred in  
dede very greatly to se Christ with  
they: corporall eyes, but yet dydde  
they se him none otherwysle thā w<sup>th</sup>  
the eyes of they: sayth, in asmuche  
as he was not t<sup>h</sup>an borne, but on-  
ly promysed of God the father, and  
shadowed by diuers ceremonies of  
the olde lawe. For as saynte Paule  
sayth, all oure fathers were vnder  
a clowde. Therfore in asmuche as  
they dyd saythfully beleue i Christ  
and

and hope to be saued by his mooste  
blessed passion, although he they dyd  
not se hym with theyr corporal ey  
es, yet was he vnto them a Sauy-  
our, a redemer, a perfecte satisfac-  
cion, so that by hym they euen at þ  
tyme had gotten the victoꝛye ouer  
synne, death and hell. THEO. But I  
pray you why do they rather beare  
a Palme in theyr handes than any  
other thyng? PHIL. I wyll tel you  
neighbours, that which they beare  
in dede in theyr handes, is not pro-  
perly called a Palme, for they are  
the bowes of a Salow tree, but by  
cause we haue no Palmes growig  
in this londe, therfore do we beare  
them in stede of Palmes. By bea-  
rynge of those Palmes the victoꝛye  
that we haue gotten ouer Satan  
thorowe Christ is signified. CHRI.  
Why rather by the Palme than by  
ony other tree? PHIL. For Aristotle  
& Plutarcke do wyte, as Aulus  
Gellius

Note here  
of þ Palme

why victo-  
ry is syg-  
nified by  
a Palme  
tre.



Prob. viii.  
Spm. viii.  
Lib. iii.  
Cap. vi.

Gellius testifieth, that the nature of a Palme tree is this, & although there be neuer so great weyghtes & burdens layd vpon it, so that a mā would not thyncke it possible to be borne, yet doth not the Palme tree once bowe, nor gyue place to & burden, but valeauntly aryseth & preuaileth agaynst the weyght layde vpon it. Therfore by this Palme tree rather thā by any other is victorie alwaye signified, yea & that not only in diuine but also in humayne literature. CHRI. We perceyue it nowe ryght well. EVSE. Surely it is a thing much worthy to be noted. PHIL. Ye saye trueth. If men dyd knowe the significaciō of those bowes, which they beare in theyr hādes at & tyme, they would not so superstitiously abuse them, as they do THEO. Ye say truth, but let those thynges passe, & let vs go forwarde with our procession.

Philemon.

PHIL. Than go they forth with þ  
Crosse vntyll they come vnto a cer  
tayne stedde in the chyrche yearde,  
where they stode styll, & in þ meane  
seaso, þ prest rede þ gospel EVSE. It  
is trueth, what meneth þ? PHIL. It  
signifieth the Prophetes, whiche  
prophefied of Christes commynge,  
& declared that whan he once came  
captiuite shoulde be eriled, & liber  
ty reduced, all sorow & care shoulde  
be dysuenaawaye, & all ioyfull & me  
ry thinges succede & come in place.  
They prophefied that at hys com  
mynge the eyes of the blynde shall  
be opened, the eares of þ deafe shall  
heare, the halte shall skyppe as the  
harte, & the tonge of the dūme shall  
speake. Agayne the preached, that,  
whan þ annoynted sauoure come,  
he shall preach mery tidynge to þ  
poore, heale the contryte in herte,  
preach deliuerance to the prison  
ners, and syght to the blynde. &c.

what the re  
dyng of the  
Gospel in þ  
Chyrchyard  
signifieth.

Esa. xxxv.

Esa. lxi.  
Luke. iiii.

J. Art

what e.  
uāgellō is

Are not all these ioyfull & pleasaſſe  
newes? This doth the Goſpell ſig-  
niſy, which the preſt readeth ther.  
For this Breke worde Euangelio,  
which we cal Goſpel i Englyſh, ſou-  
deth in our common tonge, a good,  
ioyefull and mery meſſage. Thus  
ye perceyue, what the readinge of  
that Goſpel ſigniſyeth: THEO. Yea  
forſothe very well. I praye you go  
forthe. PHIL. The Goſpell beyng  
once done, thā goeth þ people forth  
with the Crolle that is couered, &  
euen ſreyght wayes not farre fro  
them come other people & the preſt  
with the Sacrament, which haue  
with them a Crolle bare & vncou-  
red, prycked full of grene Oliues &  
Palmes. CHRI. What do all thoſe  
thynges I praye you, preach vnto  
vs. PHIL. Tary a whyle, & I ſhall de-  
clare to you altogyther. But ſyſte  
ye ſhall note, that there come forth  
certayne chylidren beſoze the naked  
Crolle



**Crosse, singynge a certayne songe,**  
**whiche begynneth, En rex venit.**  
**Beholde the kynge commeth. EVSE**  
**What meanethe that. PHIL? This**  
**may be vnderstonde by those Pro**  
**phetes, whiche prophesied of Chri**  
**stes comynge a lytle before he was**  
**borne, shewynge that he was nere**  
**at hande, or it maye ryght well sig**  
**nify S. John Baptist, whiche dyd**  
**not only shewe before that Chri**  
**ste was at hand, but also poynted him**  
**euē with his synger, sayenge: Be**  
**holde the lambe of God, whiche ta**  
**keth awaye the sinne of the world.**  
**Now as to whyngē p naked crosse,**  
**it signifyeth Chriſt alredy come, &**  
**borne into this worlde. And they p**  
**go w the crosse, betoken the people**  
**of the newe Testament, whiche be**  
**leue in Chriſt, & receue hym with**  
**embraſynge armes. EVSE. But I**  
**praye you for what cause, is that**  
**Crosse adourned w the grene Oli**

what the  
 chylde sig  
 nify, & come  
 synng be  
 fore the  
 crosse.

Joan. 1.

what the  
 naked crosse  
 signifyeth.

what those  
 people signi  
 fy, wher  
 go w the  
 crosse.

J. ii. ues

What the  
grene O:  
lyues sing  
myse on  
A crosse

Isan. xlv.  
What the  
Palmes  
signify on  
A Crosse.

Oze. xliii:

ues & Palmes? PHIL. The grene  
Olyue leaues declare vnto vs the  
vnmensurable aboundans of vertu  
es, whiche are in Christe, of whome  
alone we haue al that euer good is,  
And what so euer vertue is in vs  
or what so euer good dede comme  
from vs, all that we do receyue of  
Christ, the sole Autho: & fountayne  
of all goodnes. I am p byne, sayth  
Christe, & ye are the braunches. He  
that abydeth in me, & I in him, bri  
geth forth much fruyte. For with  
out me ye can do nothyng. And as  
concernynge the Palmes, they sig  
nify the victory, which Christ hath  
gotten ouer Satan, synne, death,  
hell, desperacion, &c. by his mooste  
blessed passion, & the wedyng of his  
moost precious bloude, as he sayth  
by the Prophet Oze, from the po  
wer of death, sayth he, wyl I deli  
uer the, yea from death it selfe wyl  
I redeme

**I** redeme them. O death, I wyll be  
thy death. O hell, I wyll be thy de-  
struction. Thus ye se, what is ment  
by the grene Olyues and Palmes,  
wherw the naked Crosse is adour-  
ned. **CHRI.** Yea verely. **PHIL.** Nowe  
marke what followethe. After the  
songe of the chyl dren, the preste go-  
eth forth wyth the Sacrament &  
certayne people also wyth the na-  
ked Crosse, vntyll they mete wyth  
that Crosse, that is obnelated and  
couered. They are not so sone met,  
but the bumbled Crosse barythe a-  
way, & is coueyed from the compa-  
nye streyghte wayes. Than all the  
whole people enclose togyther w  
great ioye, singyng & makyng me-  
lody triumphantly followyng the  
naked crosse, bearyng in theyr han-  
des euery one a Palme, i some pla-  
ces also they beare some grene her-  
bes in the stede of Olyues. **EVSE.**  
What is signified, I praye you, by  
**I.iii.** all



What the  
goynge a-  
waye of t  
couered  
crosse fig-  
urgeth

all those thynges. PHIL. Where as  
þ couered Crosse banysbeth away  
& goeth out of place at the ingresse  
& commynge in of the naked & opē  
Crosse, it preacheth to vs, þ when  
Christe was once come, & appeared  
in the flesh & had suffered and dyed  
for vs, that than all the Ceremoni-  
es, types, figures, clowdes & shado-  
wes of þ olde lawe banysshed away  
and were no longer of any effecte.  
When the lyght once shyneth, the  
darkenes beareth the rule no lenger.  
Christ the true lyght of the worlde  
is come, therfore those ceremonies  
of the olde lawe are now no more ne-  
cessary. The trueth of Goddes pro-  
myse is pformed. Therfore al shado-  
wes, which were as pledges ought  
of necessite to banysch awaye. They  
that are truly conuerted vnto the  
LORDE, haue no more the bayle of  
ceremonies before theyr faces, but  
are free, & with open eyes of theyr  
sayth

Joan. vii.

Note.

ii. Cor. iii.

sayth they se þe LORD Chyſt. More  
 ouer þe people, that accōpany bothe  
 croſſes mete togyther & encloſe as  
 one, followyng the open and naked  
 croſſe. THEO What ſigniſieth that?  
 PHIL. This ſheweth þe they, whiche  
 were befoze the cōmyng of Chyſt,  
 & they that haue bene ſyns þe tyme,  
 are all one, of one chyꝛche, of one cō  
 gregation, of one ſhepeſold, profeſſe  
 one God, beleue in one Sautoure,  
 haue one heauēly father, & loke for  
 one rewarde, which is the gloꝛy of  
 heauen thowowe Jeſus Chyſte, as  
 S. Paule ſayth, all dyd eate of one  
 ſpirituall meate, & all dyd dꝛyncke  
 of one ſpirituall dꝛyncke, for they  
 dꝛoncke of þe ſpirituall rocke, which  
 accōpanyd thē. And this rocke tru  
 ly was Chyſt. They ſyngynge and  
 makynge melody togyther, ſigniſi  
 eth theyꝛ inward & vnſayned ioye,  
 which they haue cōceyued in theyꝛ  
 hertes for the redempciō that they

What the  
 encloſyng of  
 both the peo  
 ple togyther  
 ſigniſyeth.

1. Cor. x.

What the  
 ſyngyng of  
 the people  
 togyther ſig  
 nifyeth.

I. iiii. haue

haue in Chyſte Jeſus. CHRI. But  
 what meanethe they? Palmes and  
 Oliues or other greene herbes in  
 they? handes? PHIL. I haue decla-  
 red vnto you beſore, that the Pal-  
 mes ſignify the victorie, & we haue  
 gotten ouer Satan thoroꝝe oure  
 LORDE & captayne Jeſus Chyiſte,  
 as S. Paule ſayth, death is ſwalo-  
 wed by into victorie. O deathe  
 where is thy ſtynge. O hell, where  
 is thy victorie? The ſtynge of deſth  
 is ſyn The ſtrength of ſyn is þ law  
 But thanckes be vnto God, which  
 hath gyuen vs the byctory thoroꝝ  
 our LORD Jeſus Chyiſt. Chyiſt him  
 ſelfe alſo ſayth, in the world ye ſhall  
 haue trouble, but be on a good com-  
 fort, for I haue ouercome þ world.  
 All that is borne of God, ouercom-  
 meth the world, ſaythe S. John, &  
 this is þ victorie, which hath ouer-  
 come the worlde, euen our ſaythe.  
 EVSE. What is ſignified by þ grene  
 Oliues

Palmes.

1 Cor. xv.

Joan. xvi.

1. Joan. v.



Olyues or other herbes. PHIL. The <sup>The Olyues</sup> abundance of vertues. The bea <sup>that they sig</sup> ryng of Olyues shewethe that we <sup>nyfye.</sup> are not only delpyered oute of seruile captiuite, & that we haue gottē the victoꝝy thowoe Iesus Christ, & are set at libertý, that we beyng wout feare & delpyered frō þ̄ pooꝝe of oure enemies, shoulde serue God all the dayes of our lyfe i holines & righteousnes, but that we are also <sup>Note here</sup> thow hī, plenteously garnysed <sup>of þ̄ Olyue</sup> & enuyroned w al kides of vertues <sup>tree.</sup> do now no lesse floꝝysh w vertues, than þ̄ Olyue tree dothe w fruyte, which as Plini writethis neuer w out grene leues & fruyte. Therfoꝝe <sup>1. th. rñs</sup> saith Dauid, I being as a fruytful <sup>Psal. li.</sup> Olyue tree in þ̄ house of God, haue trusted i the mercy of God foꝝ euer: moꝝe. CHRI. we perceyue now these thynges ryghte well. What follo- weth I praye you? PHIL. These thi- ges once done, thā the people gothe

I. v. some

somewhat further vnto the chyrch  
dozeward, and there stondesth styll.

EVSE. I remēber it well. PHIL. Im  
mediately after certayne chyliden  
stondynge bpō an high place right  
aga ynst the people, syngynge with  
a lowde voyce a certayne Hymne,  
in the prayse of our Sauoure Je  
sus Christ, which begynneth, Glo  
ria laus. THEO. It is trueth. PHIL

What the  
chyliden  
signify, &  
syngye glo  
ria laus.

At the ende of euery verse the chyl  
iden caste downe certayne cakes of  
breadyes with floures. EVSE. What  
do they meane by this? PHIL. The  
chylde which sig, betokē þ faithful  
christen men in this worlde, whiche  
ought to be simple & hūble in hert,  
as a chylde is, as Christ sayth, vere  
ly I saye vnto you, excepte ye be cō  
uerted & become as a chylde, ye shal  
not enter into the kyngdome of he  
uen. Who so euer therfore hūblethe  
himselle as this chylde, he it is that  
is greatest in the kyngdome of hea  
uen.

What xpi

men. Also S. Paule, Brothers, be not chyliden, in vnderstandynge howe be it, as concernynge malici-  
ousnes, be chyliden, but in vnder-  
standynge be perfecte. Nowe as co-  
cernynge the syngynge & castynge  
downe of cakes & floures, ye shall  
heare now thre thynges. The fyrst is  
geuyng of glozpe & prayse to Christ  
for his innumerable benefites be-  
wed vnto vs, which is signified by  
the syngynge of the chyliden. For it  
is conueniente that we be not for-  
getfull of Goddes goodnes toward  
vs, but that we be thanckefull a-  
gayne for it, and syng perpetuall  
prayes to his moost blyssed name.  
For this is the rewarde and amen-  
des that he desireth, as he himselfe  
sayth, the Sacrifice of prayse shall  
honour me. Also p Psalmogragh  
sayth: Offer to God the Sacrifice  
of prayse. The seconde is an ho-  
nest conuersacion, & the continuall  
exer-

what the  
syngynge of  
chyliden sig-  
nifye?

psa. xlii.

what flou-  
res signifye?



Note

math. v.

Luke. i.

Eph. ii.

exercyse of godly vertues, which is  
signified by the floures, that schyl-  
dren cast doونه. For seing that we  
are restored vnto oure olde libertie  
thorowe Christe, whiche we lost in  
Adam, & are now become christen  
me, we ought not only to be thake-  
ful to God for his benefites, but al-  
so leade an honest & pure lyfe, that  
by this meanes also Goddes glorie  
maye be set forth by vs, as Christe  
sayth, Let youre lyght so shyne be-  
fore men, that they maye se youre  
good workes, & glorify your father  
which is in heauen. We are set w-  
oute feare, & deliuered fro y power  
of our enemies, sayth Zacharye y  
preste father of S. John Baptiste,  
that we should serue God all y day-  
es of our lyfe, in holynes & ryghte-  
ousnes. We are the workemanshipp  
of god, sayth S. Paule, created in  
Jesus Christe vnto good workes,  
which God hath prepared that we  
shoulde

shoulde walke in them. Agayne, pet. 2. v. h  
are derely bought. Glorify GOD  
now therfore i your body & i your  
spiryte, which are Goddes. Also in  
another place, If any manne be in  
Christe, he is a newe creature. The  
thyde is mercy towarde the poore  
people, which is signified by the ca  
stynge downe of the cakes. Thys  
mercy towarde the nedye members of  
Christ, ought diligently to be exer  
cised of all christe men, which haue  
the goodes of y<sup>e</sup> world in theyr pos  
session, or els they shewe the selues  
vnworthy the benefites of GOD.  
For by mercye & faythe are synnes  
poured, saythe the wyse man. To  
do mercy & iudgement please the  
LORDE more then Sacrifice. Give  
almes, sayth christ, & behold all thi  
ges are cleane vnto you. Thus se  
you, what is signified by the syn  
gynge of the chyldren, & by the ca  
stynge downe of the floures and of  
the

1. Cor. v.

What the ca  
stynge downe  
of the cakes  
signifies.

Prover. xv  
Dio, xxi.

Luke: xli

Beholde  
what our  
duty is to  
ward god

What the  
standing of  
the chyl-  
dren in so  
hyghe a  
place sig-  
nifyeth.

Wache  
this well.

the cakes. Wherof ye learne, what  
is youre dutye to do agayne vnto  
God for his excedyng & incompa-  
rable benefytes toward you, bere-  
ly to be thanckefull, to lede a god-  
ly lyfe, & to be mercyfull to y<sup>e</sup> poore  
members of Christ. THEO. Andoub-  
tedly the significacions of these ce-  
remonyes are godlye. I woulde all  
men knewe them, & woulde do ther  
after. PHIL. The very same wysh I  
also. CHRI. But what doth it mene  
I praye you, y<sup>e</sup> the chyl dren, which  
sing, & cast downe the floures and  
cakes, stonde in so hygh a place fro  
the ground? PHIL. This preacheth  
vnto vs, y<sup>e</sup> they, which gyue prayse  
vnto God & practyse an honest con-  
uersacion, and shewe mercye to the  
poore poople, shoulde not do it for  
vayne glorye nor for the prayse of  
men, but only for the glory of God,  
settyng theyr myndes, sayng they  
are come to Christe, no more vpon  
earthly



earthlye thynges, but vpon thynges  
celestiall & heauenly. In token  
wherof they ascend and go vp into  
such an hygh place from the earth.  
And this is it, that S. Paule wytteth, yf ye be rylen agayne wchist  
seake for those thynges that are a-  
boue, where chist is syttinge on þe  
ryght hāde of God. Seke for those  
thynges that are aboue, & not that  
are vpon þe earth. For you are dead,  
& your lyfe is hydde with Chist in  
God. EVSE. This is a good lesson,  
we thanke you for it. PHIL. Well,  
nowe marke the ende of your Pro-  
cession, for it is almost done. THE.  
I pray you declare what soeuer re-  
mayneth PHI. These thynges once  
done thā goeth the Processiō forth,  
vntyll they come to þe chyrche doze,  
whiche, whan they come vnto it, is  
sparred, & certayne chyl dren in the  
chyrch syngynge. The songe beyng  
once done, the preste taketh þe crosse  
in his hande, & putteth the doze fro

What the  
speyrnge  
of the  
Chyrche  
doze signi-  
fyeth.

Gen. ii l.  
Rom. v.

Joan. iiii.

Note

Joan. xiiii

him with it, & so openeth it, and en-  
treth in with al the other people af-  
ter hym. CHRI. What do all those  
thiges preach vnto vs? PHIL. The  
spearpnge of the chyrch doze signi-  
fyeth, that heauē gates were spea-  
red agaynst vs for the synne of our  
fyrst father Adam, in whom all we  
haue offended, so that no mā could  
once enter by his owne vertue, po-  
wer, merites & good dedes into he-  
uen, as Chyrist witnesseth, no man  
goeth vp into heauen, but he that  
came downe from heauen. That is  
to say, no man by his owne strength  
& vertue ascendeth into heauē, but  
Chyrist, whiche descended from hea-  
uen, & toke flesh of the moost glori-  
ous & pure virgyn Marye. Ther-  
fore euery one that goethe vp into  
heauen, goeth vp by Chyriste, as he  
hymselfe witnesseth, I am y<sup>e</sup> waye,  
the trueth & the lyfe, no man com-  
methe vnto the father, but by me.  
Therefore

Therfore to declare that oure in-  
 gresse & entrynge into heauen, com-  
 meth only by Christe & by Christes  
 death, therfore the preste openethe  
 the doze w<sup>th</sup> the crosse. For ye knowe  
 right well, that none of all the holy  
 Patriarches, Prophetes, Kynges,  
 and other godly fathers of the olde  
 Testamēt dyd enter into the glōry  
 of heauen, vntyll Christ had suffe-  
 red & payed oure raunsome by hys  
 moost precious bloud EVSE. Ye say  
 trueth. PHIL. This declareth ther-  
 fore manifestely, & by Christe alone  
 we haue free passage into eternall  
 glōrye, as S. Paule sayth, euerla-  
 stynge lyfe is the gyfte of God, thro-  
 row Christ Iesus our LORD. THEO  
 But what is signified by & chyl-  
 dren which are within the chyrche  
 at the doze syngynge? PHIL. Merely  
 the myrth, ioye & melodye, whiche  
 the Angelles make in heauen, for  
 māns redēpciō by christ. It sheweth  
 h, howe

Rom. vi.  
 What the  
 children sig-  
 nifye, which  
 syng w<sup>th</sup>  
 in the chyrche



What the  
chyrche sig  
nifyeth.

What the  
Cruccifixe  
& the peo  
ple signifi

how glad & mery they are, that mā  
is becomie pertaker of þe gloꝝy, wher  
of they haue the frucion. And this  
they: ioꝝ maketh them to come foꝝ  
to mete the soules of the faythfull,  
& to present them to the diuine ma  
ieste. CHRI. This is a very godly ex  
posicion. PHIL. Whan they are once  
entred into the chyrche, wherby he  
uen is signified, than dothe all the  
people knele downe, & the prest pluc  
kyng bp the cloth, wherwith þe cru  
cifixe was couered, and makynge it  
open to all that are there presente,  
syngethe a certayne songe, the peo  
ple in the meane season prayenge &  
guyng thankes vnto God. And  
so endethe the Procession. EVSE. I  
pray you declare this also vnto vs  
PHIL. This signifyeth that whan  
we be once departed oute of thys  
world, & are brought of the Angels  
into heauen, that than we shall foꝝ  
euer & euer worldes without ende  
enioye

enlope the moost glorious syght of  
the diuine maieste, syngynge vnto  
him prayles incessantly on this ma-  
ner: Thou arte worthy, **GLORDE**, Ips. lxxx.  
to receyue gloꝝy, honour & vertue.  
For þe hast made al thinges, and for  
thy wyll they are and were made.  
Thou arte worthy to take þe boke,  
& to open the seales of it. For thou Ips. v.  
wast a clayne & haste redemed vs by  
thy bloude. To hym that sitteth  
on the Throne, & to the lābe be blef  
syng, honour, gloꝝy, & power, worl-  
des without ende. Amen.

Now haue I declared vnto you  
neighbours, what euery ceremony  
þis bled in the processio of Palme  
sondaye signifpeth. **THEO.** Ye haue  
done so in dede brother Philemon.  
We do not only thāke you for this  
poure great payne, but also desyre  
almighty God with moost humble  
hertes to rewarde you for it in his  
gloꝝy. **PHIL.** In thus doing I haue Joan. xviii.  
**B. ij.** Done

done but my duty, & I confesse my  
selfe to be an vnprofitable seruant  
Notwithstandynge yf this my sim-  
ple declaracion hath prosyted you  
ony thyng at all, or set forwarde  
your knowledge in christ, verely I  
am not a lytle glad. And yf I shall  
perceiue hereafter, that ye practise  
those thynges in your dayly man-  
ners, & I haue taught you in wor-  
des, surely neyghbours I shall be  
faynedly reioyse & gyue God herty  
thanches, that you are so serious &  
earnest labourers i <sup>h</sup> LORDES vine  
yearde. CHRI. Neighbour Phi-  
lemō, doubt ye not, but that with  
Goddes grace we wyl labour dis-  
gently to follow your moost godly  
& wholesome admonicions. There-  
fore yf there be ony mo ceremonies  
to be declared. I pray you expresse  
thē to vs EVSE I pray you what me-  
neth <sup>h</sup> washyng of the Altares on  
Maundy Thursday at after noone.

¶



**O**f washyng of the Altares, &  
what it signifeyeth.

PHILEMON.

**T**her are diuers answers made  
vnto it, as we we reade, but I  
thyncke it is done to put vs in re-  
membraunce, howe Christ washed  
his disciples fete at his maundy, &  
we in lyke manner shoulde be redye  
at all tymes to do good vnto oure  
christen brothers, yea euen to wash  
theyr fete, whiche semeth to be the  
moost hūble & lowely acte, that we  
can do vnto thē. If I, sayth Christ Joan. xiii.  
being your LORDE & mayster haue  
washed your fete, verely you also  
ought to washe one anothers fete.  
For I haue gyuen you an exāple, &  
as I haue done to you, so lyke wyse  
ye shoulde do. Let that mynde be in Phil. ii.  
you, sayth S. Paule, that was in  
Christ Iesus.

**O**f garnishyng y<sup>e</sup> chyrch on Ea-  
ster daye, & what it signifeyeth.

B. iij. Theo.

# THEOPHILE.

What the  
garnyl-  
shynge off  
chrysch on  
Easter  
daye signi-  
fych.

**V** What meaneth it þ on Easter  
daye the Images & all other  
thynges, that were before hyd, are  
made opē, & the Temple restored to  
her prytine & olde beautye? PHIL.

Rom, iiii:

Nothyng els but that after chryst  
had once suffred his passion for our  
synnes, & was rysen agayne from  
death to lyfe for our iustificacion,  
all cloudes & shadowes were taken  
awaye, all ceremonies & sacrifices  
of the olde lawe ceased, all ioye, all  
myrthe, all felicitye, all pleasure, all  
liberte, & all that euer we lost before  
in Adā, is nowe recouered agayne  
by Chryste. In token of this oure  
welth & ioye is the Temple on Ea-  
ster day moost pꝛeciously adourned  
CHRI. We are nowe abundantlye  
satisfyed concernyng the ceremoni-  
es þ are vled in the Lente. I praye  
you therfore declare vnto vs þ last  
parte of our Potacion accordynge  
to youre

Note

to your promise which is this, how  
we ought to prepare our selues for  
to receyue worthely at the tyme of  
Easter & moost blessed Sacrament  
of the Altare. PHIL. Neyghbours I  
wyl do it with all my herte. I pray  
you therfore, marke wel, what shal  
be sayde. EVSE. Speake on brother  
Philemō, we wyl heare you withe  
diligent eares and attent myndes.  
Howe we ought to prepare  
oure selues to receyue worthely at  
the tyme Easter, the moost bles-  
sed Sacrament of the

PHILEMON.



hat you maye pre-  
pare youre selues con-  
dignely & worthely to  
receyue the moost bles-  
sed Sacrament of the  
Altare



Altare, it shal be necessarye that ye  
oblerue certayne thynges. First þ  
ye labour with all mayne to erecte  
a lyst bp your selues from your old  
synfull lyuynge, where w in tymes  
past, ye haue bene miserably detay-  
ned, befoze ye appzoch vnto this ce-  
lestial table. For yf it were not law-  
ful for þ vncircūcysed in þ flethe to  
eate of þ figuratiue Paschal Lābe  
how much more thā is it vnlawful  
for þ vncircūcysed in the hart, þ is,  
for the synfull & vnclene person to  
taste of the true Paschall Lambe,  
which was offered & slayne for our  
sake? Pourge out the olde leuen,  
sayth S. Paule, þ ye may be newe  
dowe, lyke as ye are swete bread.  
For chyst is offered a Paschal lābe  
for vs. Here he sheweth, þ yf we wyl  
worthely celebrare our Easter, we  
must put awaye our olde & synfull  
lyuynge. But befoze all thynges in  
this expurgacion of vice, ye muste  
earnestly

1. Cor. v.

earnestly labour, that ye come not  
to receyue the body of oure **LORDE**  
w<sup>th</sup> a malicious, hatefull & vnchari-  
table harte. For this is a Sacra-  
ment of peace, of vnite, of concord,  
& of vnfayned loue. Therfore ther  
ought to be mutuall reconciliaciō  
on al partes, before ony come vnto  
this celestiaall feast, as saynt John  
Chrysostom sayth, let no Hypocrite  
approche, let no man with a cloked  
mynde once be so bolde, as for to  
drawe nygh vnto so great mysteri-  
es, vnlesse he be condēned & deserue  
the sētece, & suffer y<sup>e</sup>, whiche Judas  
suffered. For after the communion  
of the table the dyuell entred into  
hym. Let no Judas therfore be at  
the table. This Sacrifice is a spiri-  
tuall meate. For as corporal meate  
whan it fyndeth a belly occupied  
w<sup>th</sup> aduerse & corrupt humors, doth  
both hurte the more, noye y<sup>e</sup> more, &  
helpeth nothyng at all, so this spi

hom. xxxiii  
De prodie.  
Judas.

Mat. xxi.

R. v. ritual

ritual meate lyke wyse, yf it fyndeth  
any manne polluted w<sup>th</sup> malignite &  
euil,shal destroy hi the more,not of  
the owne nature of it,but thorowe  
the faute of hym that receyueth it.  
Let þ<sup>e</sup> mynd therfore & the thought  
be pure in al thynges,for þ<sup>e</sup> Sacri-  
fice is pure Let vs prepare an holy  
soole. Let vs hold fast þ<sup>e</sup> holpe kisse,  
which associateth the soules,recōcy-  
leth þ<sup>e</sup> myndes,& maketh one body.  
For we all seme to take bpō vs one  
bodye. Therfore let vs myrte oure  
selues in one body,not w<sup>th</sup> the cōmix-  
tion of bodies, but beyng bounde  
with the charite of soules þ<sup>e</sup> by this  
meanes we maye be associated to þ<sup>e</sup>  
fruytes of the diuine table. For a-  
mōge al vices, this table of þ<sup>e</sup> LORD  
detesteth none so muche as þ<sup>e</sup> synne  
of malyce, seyng that it mooste of  
all alienateth mennes myndes frō  
the wo<sup>r</sup>thy receyuyng of this holy  
cōmuniō. Therfore prouyde aboue  
al



all thynges, that no kynd of disple-  
sure be in youre myndes, but that  
ye be of that affeccion toward all  
mē, that Christ Iesus was toward  
you, which disdayned not for your  
saluaciō, to suffer his moost blyssed  
body to be broken, & his moost preci-  
ous bloude to be shed vpon the Al-  
tare of the crosse. EVSE. We wyl em-  
ploe all our endeuour to come vn-  
to this moost holy Bancket wyl the  
pure myndes & charitable hartes.  
PHIL. God graunt it.

Secondely knowe that it is not  
ynoughe vnto the condigne & wor-  
thy preparaciō of your selues vnto  
this mooste heauenlye table to ex-  
pouge & put synne oute of you, ex-  
cept ye also garnyshe your myndes  
with godly vertues. Is it ynough  
for a man agaynste the commynge  
of his frend only to make clene his  
house? Is it not also conuenient, &  
he adourne & garnyshe it so pleasante-  
ly

ly as he can deuise: THEO. Reason  
requireth so. PHIL. It is a thousand  
 tymes more conuenient, that whā  
 we shal receyue the LORD of all LOR-  
 DES & Kyng of all Kynges into our  
 hertes, we than do not onlye make  
 cleane the house of our soules, but  
 also garnyshe it with the moost odo-  
 riferous & redolēt floures of diuine  
 vertues. CHRI. verely ye say truth.

Mat. xxii.

PHIL. Remember howe greuously,  
 that marne was punysshed, which  
 presumed to come vnto the maria-  
 ges not haupnge the nuptiall gar-  
 ment. EVSE. We remember it well.

apo. xvi.

PHIL. Take hede than, & ye do not  
 onlye prouyde for the expurgacion  
 of vice, but also for the adourment  
 of vertues, vnlesse a lyke thyng  
 chaūse vnto you. Blessed is he that  
 watcheth, sayth God, & kepeth his  
 clothes, that he walke not naked, &  
 men se his sylthines.

Thyrdely it is requisite, & whā  
 ye haue

ye haue thus garnyshted youre sel-  
ues, ye trust not i your owne good  
workes, or in your owne prepara-  
cion, as though ye had made youre  
selues worthy ynough to come vn-  
to the eatynge of thys inestimable  
treasure, but let youre whole assi-  
aunce be in the mercye of God, and  
whan ye haue done all that ye are  
able to do, graunt youre selues vn-  
profitable seruantes, & desyre more  
& more continually baleaunce and  
strength to do the wyll of God, be-  
sechynge hym of hys infinite good-  
nes to supplie that, which lacketh  
i you, & bycause þe ye may receyue þe  
more grace & strengthe to walke in  
the pathwaies of the LORD, ye now  
come w all reuerence vnto þe moost  
heauenly meate, wherwyth you be-  
ynge faciated, maye baleauntly en-  
arme your selues & maynely fyght  
agaynst Satā, & his wicked army.

Fourthly, ye must gyue serious  
diligence



diligēce. that ye come vnto this ta-  
ble of y<sup>e</sup> LORD w<sup>th</sup> a feruent desyre, w<sup>th</sup>  
an hongry stomake, with a gredye  
mynd, & with a famelyke soule. For  
this Sacramēt hateth a stomache  
that is alredy saturated & fylled.

It proponeth and setteth forth all  
kynde of celestiall deynties to the  
hungrye soule, as the moost blessed  
virgyne saythe, he hathe fylled the  
hungry with good thynges, but y<sup>e</sup>  
rytch hath he let go empty. Blessed  
are they, that hunger & thyrst righ-  
teousnes, for they shall be fylled. Al-  
ye that are a thyrste, saythe Christ,  
come vnto the waters, & ye y<sup>e</sup> haue  
no mony, make haste, bye and eate.  
Come bye w<sup>th</sup>out mony, & w<sup>th</sup>out  
ony marchaundysle wyne & mylke.  
Agayne, I wyll gyue to hym that  
thyrsteth of the well of the water  
of lyfe frely. And he that is a thyrst  
let him come, & he that wyl, let him  
take the water of lyfe freely. The  
fatte

Luke. i.

Mat. v.

Esa. lv.

Isa. xli.

fat Pharise, the belyed Hypocrite,  
 the porkepyng Justice, whiche  
 trust in theyr owne righteousness,  
 are no fytt Gastes for this mooste  
 delicious table, but the humble syn-  
 ner, whiche knoweth his infirmite,  
 confesseth his imbecillite, despyeth  
 baleaunce, hangreth & thyrsteth for  
 strength to do the wyll of GOD.  
 THEO. God sende vs this hunger &  
 thyrst euermore.

PHIL. If ytely ye maye not onlys  
 come vnto this celestial table with  
 hongry stomaches to obtayne these  
 inestimable treasures, but also be-  
 leue vnfaignedly that ye shall haue  
 all good thynges, that ye wyshe or  
 longe for, accordyng to your desyre  
 & sayth For he that cometh vnto  
 God, sayth S. Paule, must beleue <sup>he</sup>  
 & god is, & that he is a rewarder to  
 the that seke hym.

Without this saythe, no manne  
 cometh worthe to receyue the  
 body

Rom. in  
Mat. xv.  
Cap. xiii.

body of our LORDE, as Chrysostom  
saythe: Let vs all that are sycke go  
vnto Christ with great fayth. For  
yf all they which dyd but towch  
hēme of his garmēt, receyued theyr  
perfecte healthe, howe muche more  
shall we be corrobored and made  
strong, yf we haue hym whole wīn  
vs? Therfore whē ye syt downe to  
receyue the blessed body of Christe,  
call streyghtwayes to your remem  
braunce the death of Christ. Remē  
ber that his bodye was brokon for  
you vpon the Altare of the Crosse.  
Remember that he offred hymselfe  
a swete smelling Sacrifice to God  
the father for the abolyshment of  
all your synnes. Remēber that his  
bloud was shed for the remission of  
your synnes. Remēber that by the  
effusion & weddyng of hys mooste  
precious bloud, all your offēses are  
cleane washed awaye, & you pour  
ged from all iniquitte. In considera  
cion

Eph. ii.

Mat. xvi  
Luk. xxi.

1. Jean. i.



ction wherof, ye nowe receyue þe  
re body of chriſt, bycauſe ye ſhoulde  
nothyng doubt of the remiſſion  
of your ſynnes, & of the fauoure of  
GOD toward you, as Chriſt hym  
ſelfe witneſſeth. He that eateth my  
fleſh & dryncketh my bloude, hath  
eternal lyfe, & I ſhall raiſe hym vp  
in the laſt day. For my fleſh is true  
meate, & my bloud is very drynke.  
He that eateth my fleſh & dryncketh  
my bloud, dwelleth in me, & I in hi  
But do not only call to remembrance  
theſe aforeſayd thynges, but beleue  
faithfully alſo, & be perſwaded vn-  
doubtedly, that they be true, & ſhall  
chaunce to you according vnto your  
faith. So ſhal it come to paſſe, that  
in the receyuing of Chriſtes body, ye  
ſhall alſo receyue all the benefytes,  
gyftes, and graces of Chriſte, yf ye  
beleue, ſo that not only Chriſt is be-  
come altogether yours, but alſo al-  
l þeuer he hath beſydes is yours, as  
A. ſaynt

Roma. viii **S.** Paule saythe, he that hath not  
spared his owne sonne, but gaue hi  
for vs all, how is it possible, that he  
also should not gyue vs all thinges  
w<sup>th</sup> him? O the inestimable treasu-  
res, that lye bent out in this moost  
holy Sacrament of the Altare for  
the saythefull. Blessed is he that is  
a saythfull geste of this celestial ta-  
ble. Blessed is he that with a pure  
sayth & syncre charite eateth y<sup>e</sup> bo-  
dy of his LORDE. Blessed is that mā  
which recciueh this moost honora-  
ble Sacramēt, Chyistes very body  
& bloude with an vndefyled consci-  
ence. For Satan, synne, death, hel,  
desperacion. &c. shall not preuayle  
agenst hym. Such one may be sure  
to dwell in Chyist, & Chyist in him.  
Such one may be sure to haue his  
herte abundantly enlarfed w<sup>th</sup> celest  
all graces & heauēly gyftes. Such  
one maye be sure to haue God y<sup>e</sup> fa-  
ther, God y<sup>e</sup> son, & God y<sup>e</sup> holy Ghost  
dwel.

dwellynge perpetually in t<sup>h</sup>is b<sup>l</sup>ess<sup>t</sup>.  
whā ye haue done these thiges afoz  
sayd, than drawe nygh, whan tyme  
requirethe, w<sup>th</sup> all hūble & reuerent  
feare vnto the feaste of the LORDES  
hodye, & before y<sup>e</sup> ye receyue it into  
your mouth, praye on this māner.  
¶ A prayer to be sayde before y<sup>e</sup> re-  
ceyuyng of the Sacrament.

**O** LORD I am not worthy, that  
y<sup>e</sup> shouldest enter into me, but  
saye the word only, & my soule shall  
be made whole. Heale y<sup>e</sup> me O God,  
and I shall be healed, saue thou me, <sup>psal. l.</sup>  
& I shall be saued. Create in me, O  
LORDE, a cleane herte, that w<sup>th</sup> true  
fayth, & perfecte charite I maye re-  
ceyue thy moost holy body w<sup>th</sup> suche  
dignitie & worthynes thowoe thy  
grace into my breste, that y<sup>e</sup> maye  
dwel in me & I in the for euermore

A M E N.

Thus haue I neighbours declared  
vnto you cōpendiously, how ye shal

A.ii. prepare



prepare your selues worthely to re-  
ceyue at y<sup>e</sup> time of Easter the moſte  
blyſſed Sacrament of the Altare.  
Yf ye receyue it on ſuch māner, as  
I haue taughte you here tofore, ye  
may be ſure to receyue it worthely  
& accordynge to Chriſtes inſtitucio  
vnto y<sup>e</sup> helth of your ſoules. EYSE.  
I praye God gyue vs grace to re-  
ceyue it accordynge to youre moſt  
godly iſtrucciōs, y<sup>e</sup> our ſoules maye  
be truly fed w<sup>th</sup> the true body of our  
Sauſour Jeſus Chriſt. PHIL. But  
for as much as we ſe many departe  
vntreuerētly frō the LORDES table,  
therfore wyl I in ſewe wordes by  
your pacience declare to you, after  
what manner ye ſhall go from it, &  
howe ye ſhall behau<sup>r</sup> your ſelues e-  
uer after, that ye maye walke as it  
becommeth the chyldren of lychte,  
CHRI. I pray you hertely let it ſo be  
¶ Howe we ought to behaue our  
ſelues, after that we haue receyued  
the

Eph. v.

the moost blessed Sacramēt of the  
Altare. PHILEMON.

**N** Owe moost dere brothers af-  
ter þe ye haue receyued the bo-  
dy of our LORDE Iesus Chriſt, and  
w<sup>th</sup> that ſame moost glozious bodye  
taſted alſo his moost pꛛecious bloud  
whi-  
ch, as Chꛛiſtoſtome ſayth, is the  
helth of our ſoules, waſſeth, garni-  
ſeth, enflameth our ſoules maketh  
our mynde moze ſwynynge thā the  
ſyre, moze clere than the gould, & is  
þe ſufficient pꛛice of þe hole world, it  
is conueniēt that ye ſhewe your ſel-  
ues thanckelull agayne to God foꛛ  
theſe his ieſtimable benefites, whi-  
che he at that tyme hath frely gyue  
vnto you, euen þe very body & bloud  
of his welbeloued ſōne & our LORD  
Ieſus Chriſt, w<sup>th</sup> all the other incom-  
parable treasures whi-  
ch pertayne  
vnto hym. foꛛ all theſe thynges  
hath he moost bounteuſly gyuen  
you in this moost holy Sacramēt.

Hom. i. l. r.  
De ſac. part  
viii.

L. iiii. It is

It is therfore, I say, cōueniēt, þe  
shewe your selues agayne thancke-  
full to hym, by renderynge hartly &  
in mortall thāckes. For this moost  
holy mysterye is called, *Sacramentum*  
*Eucharistia*, that is, þe Sacrament of  
thanckes gyyng, because þe whā  
eyther we our selues receyue it, or  
els be presēt, whā other do receyue  
it, we should gyue God precordiall  
thāckes for his bounty & kyndnes,  
shewed to vs thorow Iesus Christ.  
Who commeth to the table of onye  
man, & departeth without thāckes  
gyyng. To approche therfore to  
sytte downe at the table of þe moost  
hygh & redoubted kyng, where no  
terrestriall & corruptible meate is  
eaten, but euen the very bodye of þe  
pure & immaculate Lambe Iesus  
Christ, & to departe from so heauē-  
ly a table w<sup>th</sup> vnthanckefull hertes,  
certes it were a thyng to much for  
to be detested. It shal therfore be ve-  
ry con-



ry conuenient after ye haue recey-  
ued that moost blyssed Sacramēt,  
not to depart out of þe churche before  
ye haue gyuē God hartty thanckes  
for his manifold benigneite toward  
you, ye maye do it on this manner.

**C** Thāckes gyuyng after þe recey-  
uyng of the Sacrament.

**V** We thancke the moost gentle  
& mercyfull father that thou  
hast bouchesafe this day of thyne  
own goodnes to fede vs w<sup>th</sup> an heuē  
ly meate, euen þe very body & bloud  
of thy moost intierly beloued sōne  
our LORDE & sauiour Iesus Chyist  
Graunt we besech the þe we by this  
celestiall feaste engrafted, yea incor-  
porated i his moost holy body, may  
so infire in oure brestes bys moost  
bytter death, þe we by remembryng  
the same, maye dayly dye vnto syn,  
and so encrease thozow thy diuine  
grace in al vertues, that thy name  
maye be perpetually sanctified in

A.iiij. vs,

us, thy wyll accomplished among  
us here in earth, as it is in heauē, &  
our christen brothers loued vnfa-  
riedly & socoured mercifully, vnto y  
immortall prayse of thy moost holy  
& blyssed name, to whome be all ho-  
nour & glory for euer & euer. EVSE.  
Amen. THEO. So be it. CHRI. LORD  
let it so come to passe. PHIL. After y  
ye departe frō y table of our Lorde  
God, caull vnto youre remēbrance  
what ye haue done, & what ye haue  
professed. f yste remēber y ye haue  
receyued the very body of our lord  
Jesus Christ, of al treasures moost  
precious. Secondely remēber that  
by the receyuyng of that, ye haue  
professed youre selues to be the son-  
nes of God, the members of Christ,  
the mayntayners of true godlines  
the studious followers of Goddes  
wyll, the feruent louers of our chri-  
sten brothers, & the extreme enemi-  
es of Satan & his army, so long as  
euer ye

Learne he  
re what  
we p fesse  
to do whā  
we recea-  
ue the Sa-  
crament

euere ye lyue. All theyse thynges do  
ye p[ro]fesse, whā ye syt at the moost  
heauenly table. Loke therfore that  
ye do not dallie, nor mocke w[ith] God,  
vnlesse worsler thynges chaunce v[nto]  
to you. Let vs departe from that  
table, sayth Chrysostome, as A p[ro]p[ter]  
that breath fyre, p[er] we maye be terri  
ble to the diuel. Therfore that this  
thyng maye come to passe, remēber  
that ye are now engraffed in ch[ri]st,  
& become mēbers of Ch[ri]stes body.  
Howe vnspyttyng than were it, to  
saull agayne from Ch[ri]ste, & to ad  
ioyne your selues vnto vncleannes?  
Remēber that ye are washed from  
your synnes & sanctified by Ch[ri]s  
tes bloude, & iustified by the name  
of the LORDE Iesus. Were it not  
than very vnseemely to pollute and  
desyle your selues agayne w[ith] your  
olde fylthynges? Remēber that god  
hath now delyuered you out of the  
londe of Egipte frō your moost cru

hom. lxi. De  
sat. part  
viii.

1 Cor. vi.

L. b. ell



**Eph. ii.**

ell enemy Pharao the diuel, & hath  
broughte you into the londe of pro-  
myse. Haue not than a pleasure to  
returue into that lond of captiuite  
Remember that God hath deliuered  
yon from the fylthy & abhominable  
Sodomites. Prouyde therfore þ  
ye loke not backe agen vnto theyr  
pernicious manners. Remember  
that God hath deliuered you from  
the babylonicall captiuite, & hath  
brought you vnto the newe & cele-  
stial Ierusalem, so that now ye are  
no more Gestes & straungers, but  
Cytysenes wyth the Sayntes and  
of the household of God. Were it not  
than a thyng of much ignominye  
for you to fall from so great an ho-  
nour: what shal I make many wor-  
des to you? Ye pertayne now al to-  
gyther vnto God. Loke therfore þ  
ye lose not the fauour & gentlenes  
of so bounteous a LORD.

Moreouer ye haue professed day  
ly to

ly to dye vnto synne, & to walke in  
a new lyfe. Loke that ye aunswere  
saythfully to this your promyse.  
Agayne, ye haue professed, that ye  
wyl loue your chrisen brothers, &  
do for the to the vttermooste what  
so euer lyeth i your power. Al these  
thynges haue ye promised to do, by  
the recepyng of this moost blyf-  
sed Sacramēt. Loke therfore that  
ye be not negligent in the accōplish-  
mente of the premisses, vnlesse the  
wraath of God falleth vpon you. For  
it is not ynough to begyn well ex-  
cepte ye go forth in your enterpri-  
ses. He that cōtinueth vnto the ende, *Note.*  
shall be safe, saythe Christ. Agayne, *Matth. x.*  
be thou saythful vnto death, and I  
shall gve the the crowne of lyfe. No *Epoca. 16.*  
man that putteth hys hand to the *Luke.*  
plowgh, and loketh backward, is  
mete vnto the kyngdome of heauen.  
Therfore neighbours do as ye haue  
professed. Cast away your olde wic-  
ked

hed luyngge. Continue in the body  
 of Christe thoroowe a newe lyfe. Re-  
 mayne for euermore in the seruyse  
 of God. Seke the kingdome of god  
 & the righteousnes therof aboue al  
 thynges. Procure the furtheraunce  
 of his moost holy worde, & so not on-  
 ly loue but also lyue y<sup>e</sup> Gospel, that  
 ye maye be cou<sup>nted</sup> both before God  
 & man true & earnest followers of  
 Goddes worde. Furthermore loue  
 your christe brothers w<sup>th</sup> a true, per-  
 fecte & vnfayned loue, & lette youre  
 loue bryngge forth good workes y<sup>e</sup> it  
 may appeare to be wout dissimula-  
 cion, o<sup>r</sup> saynyngge. Aboue all thiges  
 as I haue euer exorted you, be obe-  
 dient to y<sup>e</sup> Kynges graces maieste,  
 yea and that not only for feare but  
 muche moze for conscience sake, in  
 all thynges, as it becommeth sayth  
 full subiectes. The other publique  
 magistrates also spirituall o<sup>r</sup> tēpo-  
 rall haue in perpetuall reuerence &  
 honour.

Math. vi.

Loue and  
lyue y<sup>e</sup> Go  
spel.

mark wel  
for true o-  
bedience  
toward y<sup>e</sup>  
kynges  
graces  
maiestye  
Rom. xiii.



honour. To be shorte, be so affected Phyl. 2.  
toward all menne, even as Iesus  
christ was toward you, & in al your  
wordes & dedes, lette your lyght so  
shyne before men, that they may se  
your good workes, & glorifye youre math. 5.  
father, which is in heauē, to whom  
be all honour & glory for evermore.

Ame. Thus endeth your Potaciō.

THEO. Praise by God for it. EVSE

Bothe now & ever. CHRI. For he a-  
lone is worthy all honour & glorye.

PHIL. Thus haue I neighbours ac- A breffes  
heral of al  
thynges in  
this Pota-  
cion.  
cordyng to my promyse in the be-  
gynnyng of our Potacion, perfor-  
med all thynges, concernyng the  
holy Sacrament of Penance, w  
the partes therof. Of fastyng, of ce-  
remones & of the moost honorable  
Sacramente of the ~~Altare~~ I haue  
also taughte you many godlye and  
goodly thynges, worthy to be im-  
prynted in the hartes of all christe  
men. Now brothers I moost instac-  
ly desyre

Luke.

ly desyre you by the great mercyes  
of God & the precious bloud of our  
sauiour Christ, to repose these thin  
ges in your memory, and not to for  
get the, but w<sup>th</sup> al diligence maynly  
to prosecute & followe them, yea &  
to expresse them natiuely in youre  
quotidiane & dayly cōuersaciō. For  
the seruau<sup>t</sup>, which knoweth his  
maysters wyl, & doth it not, shal be  
beatē w<sup>th</sup> many stryppes. If ye do  
theyse thynges, knowe that in thys  
world ye shal haue God the father,  
a mercifull father vnto you, God y<sup>e</sup>  
sonne a swete Saviour vnto you,  
& God the holy Ghost a ioyfull cō  
fortour vnto you, & after this lyfe,  
ye maye be sure to enioye the moost  
blyssed & glorious syght of the holy  
Trinite Amen. THEO. Neighbour  
Philemon for this your Potacion  
we thanke you, & we trust that ye  
shall se suche fruytes procede from  
vs, that ye shall reioyse to haue cal  
led Ls

led vs vnto this your moost godly  
Potacion. PHIL. So doyng neygh  
boures, knowe me to be altogether  
yours. Well seynge this spirituall  
Potacion is so fortunately ended,  
I praye you followe me, & we maye  
also refreshe oure bodie with cor  
porall noryshement, & so wyth  
one mynd prayse GOD for  
all thynges, EVSE. We fol  
low. Blessed be God for  
this heauenly Pota  
cio. THEOPHILE.

AMEN.

b

¶ Gyue the glory to God  
alone.

*James Balf*

*John Puffe*

*one thyng boke*

*James*

*James*



**I**mprynted at

London in Botolphelane at the  
fygne of the whyte Beare,

by me Iohn Mayler

for Iohn Cough.

Anno Dñi.

1542.

*Cum priuilegio ad imprimendum solum.*

*Per Septennium.*



*John Cough*

